The Sun Rises in the Evening

Talks on Zen
Talks given from 11/06/78 am to 20/06/78 am
English Discourse series
10 Chapters
Year published: 1980

The Sun Rises in the Evening

Chapter #1

Chapter title: Always at Ease, Unmoved
11 June 1978 am in Buddha Hall

DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.
IGNORANCE IS INTRINSICALLY THE BUDDHA NATURE,
OUR ILLUSORY UNREAL BODY IS THE COSMIC BODY.
GETTING RID OF THINGS AND CLINGING TO EMPTINESS
IS AN ILLNESS OF THE SAME KIND;
IT IS JUST LIKE THROWING ONESELF INTO A FIRE TO AVOID BEING DROWNED.
WHEN ASKED 'WHAT IS YOUR RELIGION?'

I ANSWER 'THE POWER OF THE MAKAHANNYA.'
SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM,
IT IS BEYOND THE WISDOM OF MAN.
SOMETIMES WITH COMMON SENSE, SOMETIMES AGAINST IT,
HEAVEN CANNOT MAKE HEAD OR TAIL OF IT.
I HAVE SEEN THE SUN RISING IN THE EVENING, and since then I have been drunk with that which is. You can call it God, you can call it NIRVANA, you can call it any name -- it does not matter. Whether you give it a name or you don't give it, it remains the same. A rose is a rose is a rose. But one thing is certain about it: that **The Sun Rises in the Evening**.

The apparent is not real; the real is just the opposite of the apparent. It is obvious that the sun rises in the morning. To deny the apparent and the obvious I say that I have seen the sun rising in the evening.

The experience of the Buddhas contradicts the experience of everyone else. It is not common; it is unique, it is extraordinary. Ordinarily, whatsoever we have become accustomed to know is just a mind game, because we look at that which is with loaded eyes. Our mirrors are covered with great dust; they have become incapable of reflecting the real. The real is not far away, the real surrounds you. You are part of it, it is part of you. You are not separate from it, you have never been separate from it. You cannot be separate from it -- there is no way to be separate from it, it is impossible to be separate from it. But still, the dust-covered mirror is incapable of reflecting it. Once the dust

disappears, you will be surprised that all that you have been seeking was not needed to be sought at all, because you had it already.

The spiritual search is as illusory as any other search. The search itself is illusory because it has taken one thing for granted: that something is missing. And nothing is missing! Once you take it for granted that something is missing you start looking for it; then you go on looking for it in all directions. And the more you search the more you will miss it, because the more you search the more dust-covered becomes the mirror. The more you travel to seek it, the farther and farther you go in search of it, the more and more frustrated you become. Slowly slowly you start thinking that it is so far away...'That's why I am not reaching it.'

The reality is just the opposite: you are not reaching it because you are it. It is not far away, it is so close by that even to call it 'close' is not right, because even closeness is a kind of distance. It is not distant at all, it breathes in you. It is not 'there', it is here. It is not 'then', it is now. It has always been with you. From the very beginning everyone is a Buddha, everyone is a mirror capable of reflecting.

This is the basic message of Zen -- and the greatest message that has ever been delivered to man, and the greatest liberating force that has ever been brought to the earth. But you will have to look in a totally new way. All that is needed is not search but a new way of looking at things. The common, the ordinary, the usual way has to be dropped. Hence I say **The Sun Rises in the Evening**. By what name you call it docs not matter a bit

because it is wordless, it is wordlessness, it is utter silence. It is unchanging, unmoving; it is eternal, it is timeless.
We are going on an immense journey with Yoka Daishi, a great Zen Master. These sutras are known as SHODOKA, the Song of Enlightenment. When Yoka became enlightened he burst forth singing just like a tree in spring bursts forth, blooms, and thousands of flowers are there, and great fragrance. This is a song. Remember, it has not been addressed to any audience -- that is the beauty of it. If somebody has heard it that is another thing, but Yoka has not addressed it; he was simply singing it out of the sheer joy that had happened in him. In fact, to say that he was singing it is not right; it was singing itself in him.Just as we say 'It is raining', like that it was singing. And that is true of all the people who have become enlightened; the audience, if it is there, is secondary. It is not primarily an address, it does not take into account the people who are hearing it -- they are irrelevant. Maybe they trigger it, but there is no compromise.
Just because of this many people have felt, particularly R. H. Blyth who has translated this beautiful song into English... He says that 'Yoka keeps on talking when he has nothing more to say.' That is true: one rose flower is enough to say what the rose bush haS to say, a thousand flowers are not needed; but the rose bush is overflowing. You don't go to the rose bush, you don't criticize the rose bush, you don't say 'Why do you go on repeating? It is enough to say it with one flower. Your message has been seen and heard. The second flower will be just like the first...' and so on and so forth.

R. H. Blyth is logically right. He says 'Yoka goes on talking when he has nothing more to say.' It is not a question of whether one has to say more or less, deep down he has nothing to say at all, he is not saying anything. It is just sheer joy, hence it is called 'The Song'. It is not meant to be heard; if it is heard that is another matter. When the rose bush blooms and you see the flower and the beauty and the benediction that surrounds it and you are thrilled, that is another matter. The rose bush had never thought about you; if you had not passed by there would have been no difference, the rose bush would have continued singing its song.

So is the case with me. You are just an occasion. I go on singing my song; it is unaddressed, it is a flowering. I also have nothing to say -- certainly, I have something to show, but I have nothing to say. So is the case with Yoka. Blyth missed the point, but I can understand why he missed it: the logical mind always misses it because 'Yoka goes on repeating the same thing again and again.' The statements are circular -- they are the same kind of flowers again and again and again -- they don't say more, they don't add anything new. But the joy is such, the explosion is such, that one is simply overflowing with it. Yoka cannot do anything about it, he is utterly helpless just as the rose bush is utterly helpless. In fact, the rose bush is not doing anything, Yoka is not doing anything; he is as much a witness to his song as you are. He may himself be feeling a little puzzled why this song goes on and on and on. 'I have said it, I have said it many times.' But what to do if the song continues? If it is coming from the very source of existence Yoka cannot prevent it.

And this is one of the most significant things to be understood, otherwise you will misunderstand all the Buddhas. Gautam the Buddha has been misunderstood because for forty years he was continuously saying the same thing. Why? He could have said it in very few words -- those words can be written on a postcard. But you have missed the point, you have not seen the sheer joy of sharing, of just singing it for its own sake.

Remember, this is a song -- The Song of Enlightenment. It is flowing through Yoka. Yoka is just a vehicle, a passage, a hollow bamboo; existence itself is singing through him. He cannot do anything this way or that; there is no point in criticizing poor Yoka.

Once a man came to J. Krishnamurti and asked 'Why do you go on talking and at the same time you go on saying that it cannot be said?' And he said 'Ask the rose, ask the trees why they go on blooming.'

There is no 'why' to it, there is nobody doing it. The doer has disappeared, hence the song has become possible. Yoka is no more. Yoka and the song cannot both exist together; if Yoka exists then the song cannot exist. The song can exist only when the first condition has been fulfilled: that Yoka has disappeared. When he is no more there, when he is no more obstructing the passage, when he is absolutely empty, only then can God take possession of him.

Zen people don't use the word 'God', they use the word 'Buddha-nature'. But it is the same; one is possessed. The song has to be sung, the dance has to be danced. It is not your dance, it is not my dance, it is nobody's dance... existence itself is dancing.

Yoka Daishi was one of the disciples of the great Huineng, the Sixth Patriarch of Zen. When he came to the Master he was just on the verge of enlightenment -- as everybody is just on the verge. If you understand it... only one step, and you are enlightened; or not even one step -- just a blink. When Yoka came to his Master, the scriptures say he was just on the verge of enlightenment.

And I say to you everybody else is just the same -- on the verge. You can postpone it as long as you want, but the postponement is yours -- that is your decision; you can postpone it forever -- that is your freedom; otherwise you are on the threshold. You have always been on the threshold -- any moment you could have become enlightened, any moment you can become enlightened. Nothing is barring the path except your own decision.

But he was a unique man, unique in the sense that he was not ready to postpone any longer. When he came to Huineng only a little, just a gentle push was enough. He had slept long; the sleep was disappearing. He was just in that state when you are not asleep and not awake, and just a small dialogue with the Master, just a small exchange, a little encounter, and he became enlightened with no effort, no method. Just looking into the eyes of the Master... a few words pass between the Master and Yoka, and the dialogue is of immense significance.

I would like you to understand it. In fact, I would like you to have such an exchange with me.

Yoka Daishi walked around the Master three times without bowing and merely shook his Buddhist staff with iron rings.

The Master said 'A SHRAMANA, a Buddhist monk, embodies the three thousand rules of deportment and the eighty thousand minute moral rules. From whence does your honour come, may I ask, with your overweening self-assurance?'

When one comes to a Master one has to bow three times: that has been a traditional greeting. When you face an enlightened being you have to bow three times -- the body bows, the mind bows, the soul bows; you surrender utterly. That is just a gesture; it happens spontaneously. And when it happens spontaneously only then does it happen.

Just two, three nights before, Hema came to see me. She may not even be aware of the Buddhist rule that when you face a Master you have to bow down three times, but she bowed three times. She was laughing all the time because she could not understand what was happening. She was puzzled, she must have felt a little ridiculous, and everybody else started laughing. Something had takes possession of her being. Now this was not a formality. What happened to Hema was a natural outpouring, a spontaneity. But in this ugly world every spontaneous thing becomes reduced to a formality.

It used to happen to people when they would come to see a Buddha -- they would bow down three times. People started following, imitating.

In the first meeting with the Master, Huineng, Yoka walked around the Master three times without bowing and merely shook his Buddhist staff with iron rings.

The Master said 'A SHRAMANA embodies the three thousand rules of deportment and the eighty thousand minute moral rules.

Now look what happens to religion. Buddha has said that 'Be a law unto yourself. Be a lamp unto yourself. There is no other law.' But Buddhist scriptures are full of rules -- three thousand rules of deportment; even to remember them is difficult. And eighty thousand minute moral rules... and a Buddhist monk is expected to fulfil all of them.

Huineng said 'From where does your honour come, may I ask, with your overweening self-assurance?' Do you think Huineng was saying 'You have to follow all these rules'? No, not at all, he was simply provoking. This is the push. He was hitting hard, he was hitting at this new arrival who was just on the verge -- as everybody else is. You can misunderstand it, then you have postponed your enlightenment. Yoka could have retorted 'What nonsense! One has to be spontaneous. And I had never thought that a man like you would expect those stupid rules -- three thousand or eighty thousand...' He could have retorted, and missed.

Yoka replied 'Birth and death is a problem of great moment; all changes ceaselessly.' It looks unrelated; it is not. He is saying 'Any moment I can die. Do you want me to follow all that ritual -- eighty thousand rules? And if I die following those eighty thousand rules, then who will be responsible? Who will be responsible for my misery, for my rebirth into misery again, you or I?' He has not said that, he simply indicates. It is a beautiful answer: 'Birth and death is a problem of great moment. And we are not certain even of the next moment -- how can I go into those rules?' But he has not said so much, he has simply indicated why he is not following all those rules. '... all changes ceaselessly -- everything is a flux. I can die any moment. If

you say so, I will bow down as many times as you say, but if I die in the middle of it without becoming enlightened you will be responsible, sir.' He has changed the label. The Master has pushed and he has rightly responded.

The Master asked 'Why not embody the unborn and grasp the timeless? Why be worried about death and birth?'

Another push, another provocation, another temptation. 'Why not embody the unborn? Why don't you yourself think that there is no death, that the soul is immortal, that life never dies? Everybody else believes that, why don't you believe that way? Embody the unborn and grasp the timeless -- why be worried with time and flux and change? Grasp the eternal!'

Yoka replied 'To be unborn and deathless is to embody it; to be timeless is to grasp it. There is no other way. How can I grasp it? How can I embody the unborn and the deathless? It is not a question of belief, it is not a question of practice either. I cannot cultivate it because all that is cultivated will be false -- false because it is cultivated; it will be imposed. How can I embody it and how can I grasp the timeless? There is only one way and that is to BE. And I am not yet. I have not seen it yet. I have heard all these philosophies, I can believe in them -- millions of people believe in them -- but belief never leads to knowing. Only being is needed. And I am not yet, sir, I am not yet deathless. I don't know. All that I know is death. All that I know is time. And what are you saying to me? Should I believe? How can I embody the deathless unless I know that I am that? To be unborn and deathless is to embody it; that is the only way. To be timeless is to grasp it.'

'That is so, that is so' asserted the Master. The push has worked; the Master could not provoke him into any nonsense. The temptation was given; the Master could not succeed in tempting him. Otherwise, the easy way, the way of least resistance, would have been for him to have fallen into the trap. But he remained out of it.

Huineng said 'That is so, that is so.'

At this Yoka acted according to the prescribed ceremonial, and prostrated himself. Now, see the beauty of it. Now it is happening spontaneously, now it is not something formal; it is of the heart, it is of the being itself. The moment the Master says 'That is so, that is so' -- this affirmation from the Master's side, and great reverence arose in him. Not a traditional reverence, not anything of the head and the concept, not that 'He is enlightened' -- he has heard, so he has to bow down. In this moment when the Master spoke to him with his grace -- he showered in his affirmation on this new arrival -- his heart moved; there was a contact.

This is real meeting: the Master has found his disciple and the disciple has found his Master. Immediately, that which had been prescribed in the scriptures happened on its own, not according to the prescription, not because of the prescription, but because of some real encounter.

At this Yoka acted according to the prescribed ceremonial, and prostrated himself

See the difference; the difference is great. You go to somebody -- you have heard he is a great sage -- and you bow down. If it is only because you have heard that he is a great sage, then you are not bowing down really; you are bowing down to the people who have said that he is a sage, not to him. You are a victim of the propaganda, you have

been conditioned by the public opinion. You are bowing down to the public; your bowing down has nothing to do with this person, this real person. When you look into the eyes and you find the sage there... and not according to your ideas, because you may have certain ideas how a sage should be. If according to your ideas a person is a sage and you bow down, you are bowing down to yourself; you are paying respect to your own self, you are patting your own back, you are saying to yourself 'How true I am! Look, this is what I have always thought a sage should be, and here is a sage who is a proof that my thinking is right.' It is self-enhancing, ego-enhancing.

But when you really look into the eyes of a sage, you feel his energy and make yourself available to his being, something moves in the heart and suddenly you find yourself bowing down, that is a totally different matter -- not of this world, not earthly; it is divine. That is the meeting of a Master and a disciple, that is true initiation.

At this Yoka acted according to the prescribed ceremonial, and prostrated himself, then soon after bade farewell to the Master. 'Aren't you in a bit of a hurry to be off?' said the Master. Immediately, he bowed down, prostrated himself, and said 'Now, thank you for all that you have done to me. I must leave now.' The Master said 'Aren't you in a bit of a hurry to be off?'

Yoka replied 'Motion has no real existence, so how can there be such a thing as "hurry" ?' Another encounter, now it starts from the side of the disciple. The Master is happy; he has assented, he has said 'That is so, that is so.' One part is fulfilled, but the dialogue, to be total, has to have another part too. Now the disciple provokes the Master, he says

'Motion has no real existence; it is all relative.' So says modern physics. Buddhism has always been saying so. Modern physics, agrees on many points with Buddha's intuition; in fact, modern physics is almost Buddhist. If ever there is going to be any meeting between science and religion, it will happen between Buddhism and science, through Buddhism and science. Christianity lags far behind -- looks almost childish, so does Judaism, so does Islam. Hinduism comes a little closer,Jainism a little more close, but Buddhism is just parallel. Whatsoever modern science has discovered was discovered by Buddha twenty-five centuries before. Of course, in a different language it has been expressed -- it is not the language of mathematics, it is the language of poetry -- but the message is the same; that poetry can be translated into mathematics.

'Motion has no real existence, so how can there be such a thing as "hurry"?'

The Master said 'Who knows that motion is unreal?' If motion is unreal then the knower of it cannot be real. Who knows? Who is the witness of it? If the dream is unreal, the dreamer cannot be real. When the dream is found to be unreal, the dreamer is also found to be unreal. They appear together, they disappear together -- they are aspects of the same coin. 'If motion is unreal' the Master says 'then who knows? Who is this declaring motion to be unreal or relative?'

Yoka said 'You yourself are discriminating in asking such a question. You ask me why I am in such a hurry. You discriminated, you created time with your question. I am simply being polite in answering you. You are the cause of it.'

The Master was immensely happy and exclaimed 'You have grasped birthlessness splendidly!' Because if one can know, if one can see, that time is unreal, then birth and death have both disappeared -- because they exist in time, they are events of time. If time itself is unreal, then birth and death disappear. This is liberation. And that's what happens in deep meditation: you come to see that time is unreal.

The moment mind stops, time stops; they stop together. Hence Buddhists say: Mind is time. They are synonymous, they are two names for the one phenomenon. It is the movement of mind that creates the movement of time. It is the moving mind that creates the illusion of a moving time. Once the mind stops, is in utter silence, thoughts disappear and nothing is moving, all time disappears. Each time you penetrate into meditation, time stops, the clock stops, the world stops. Then you are neither in the past nor in the future nor even in the present; you simply are. There is no time -- you cannot relate yourself with time. So the best definition of meditation is 'a state of no-time' or 'a state of no-mind'.

The Master said 'You have grasped birthlessness splendidly!'

But Yoka remarked again 'Has the expression birthlessness any meaning whatever? If there is no time, there is no birth. If there is no birth, what is the meaning of birthlessness?'

All meanings depend on their opposites. If somebody asks you what light is, you will have to bring darkness in to define it. If somebody asks you what health is, you will have to bring disease in to define it. All words have meaning in the context of their opposites. 'If birth does not

exist, what is the meaning of birthlessness?' Yoka attacks again. He could not provoke the Master the first time; he wanted to drag the Master into a debate.

But you cannot drag the Master into a debate; he is not there to fight, he is not there to argue. That's why he assents happily 'You have grasped birthlessness splendidly!' This is no way to argue. Argument means that even if you are not right, even if you see that you are not right, you go on insisting that you are right and the other is wrong. Argument is an ego trip, an ego number. You cannot argue with a Master because there is nobody. You can have a dialogue with a Master but no argument. Whenever he will see the point that you have come close to truth, he will immediately affirm it, he will say 'This is so, that's so. You are right.' It is not a question of who is right, the question is always of what is right.

See the difference. When you are discussing with somebody it is never a question of truth, the question is 'Who is right, you or I?' You will come across so many instances like this in Buddhist scriptures, and sometimes you will have the feeling a great dialogue, a great discussion, a great argument, is going to set in. And if you are accustomed to reading Western books, the dialogues of Plato where Socrates goes on and on arguing and arguing, you will expect something like that. But you will be frustrated because with a Master the moment anything comes close to truth, he immediately affirms. Whether it comes from you or anybody else -- that does not matter. Truth matters; from whom it is coming is irrelevant. It is not an ego conflict.

Yoka wanted to drag the Master... He wanted to test the Master, to examine whether he has really found a sage or it is just an illusion. The man has tremendous beauty, grace, has eyes of great depth, has great love energy around him, but one should be cautious -- all these things may be just cultivated. If one practises long enough, things almost start looking as if they are real. So again he says 'Has the expression birthlessness any meaning whatever?'

The Master countered 'If it had no meaning, how could anybody discriminate?' We can discriminate only if there is meaning in words. If there is no meaning in words then there is no possibility of discrimination. Then you cannot say 'This is day' and then you cannot say 'This is night.' How will you discriminate if there is no meaning in words? If words are just meaningless then no discrimination is possible.

Yoka said 'Discrimination also has no meaning.' He goes on insisting deeper and deeper: he wants to see whether the Master becomes angry, whether the Master says something which shows that all this 'sageness' is just cultivated.

The Master was so happy, he laughed. He pulled Yoka close to him, he blessed him and said 'Very good indeed!'

This is a strange dialogue. What do you feel in this unique dialogue? What is its uniqueness? It is unique because here are two men of infinite power facing each other without any competition; two men of truth facing each other without any argument. This only happens when the power is real. Only real power is capable of accepting the truth of the other. When the power is not real you are always defending: you are afraid you may be exposed. When the power is not real you move cautiously; you cannot say the

other is right because then you are wrong. When the power is unreal it is always ego power. The real power is not yours; the real power is of the whole, of the total. This only happens when the power is real. Real power means pure power, not over others.

This distinction has to be understood. There are two kinds of power in the world: one is power over others, that's what political power is. Kings have it, and the politicians and the dictators, but it is impotent; deep down it is poor. They are hiding something -- their impotence -- in the clamour of power. They are just creating the power around themselves so that they need not face their impotence. The religious power, the spiritual power, is not power over others; it is simply power, it is just pure power. It has no reference to the other, that's why it can be so humble, so innocent. The pure power is that which the sages have pre-eminently and the politicians and the dictators are most lacking in. That's why I say again and again that politics and religion are diametrically opposite. A politician cannot be religious; it is intrinsically impossible. A religious person cannot be a politician; that too is intrinsically impossible. They move into different kinds of power. One is power over others, the other is simply emptiness inside and the power is God's. It descends in you; because you are empty, you become full of it. The power over others is destructive. The pure power is pure creativity.

Before we enter the sutras there are a few things to be noted. Hubert Benoit calls Zen 'the doctrine abrupt' as opposed to all others which he names 'progressive doctrines'. For the first, for Zen, he uses the singular, and for the others the plural -- because the doctrine abrupt can

only be one. But there can be as many progressive doctrines as there are people; each one has to progress in his own way. So there can be millions of progressive doctrines -- he is right in using the plural -- and the abrupt doctrine can only be one. It can't be different for different people, because it is abrupt. It doesn't depend on you, who you are, it depends only on one thing: that you disappear. And the disappearance is abrupt, sudden. This point has to be understood because it is very fundamental to Zen.
Yoga is a progressive doctrine; Zen, the doctrine abrupt. That is its fundamental vision -- of great beauty and grandeur. It simply means one thing: that Buddhahood is not something to be attained. In Yoga the SAMADHI has to be attained: you have to improve upon yourself, you have to go on and on working on yourself. It is a great programme of improvement, of achievement, of accomplishment. In Zen all that you have to find is that you are already a Buddha, that there is no accomplishment, that there is no growth, that there is no attainment, that Buddhahood is everybody's inner nature.
Everybody is a Buddha; whether you know it or not makes no difference. A few Buddhas are fast asleep and snoring, a few Buddhas have become awakened, but both are Buddhas.
In Zen there is no method. Not that Zen Masters don't give methods to their disciples, they do give -- they give methods only to prove to you, to your heart's desire and contentment, that all methods are useless. They give methods so that you work on the method, and slowly slowly you see the futility of it. The moment you see the futility of one method and you are finished with that, a

higher method will be given to you and so on and so forth. Higher and higher methods will be given; and ultimately, slowly slowly, you will cling ate all the methods because you will see the futility of them all.

One day you will come to the point where you will see that there is nothing to be attained, nowhere to go. That moment in Zen is called 'the great doubt'. That moment is known in the West through Christian mystics as 'the dark night of the soul'. It is really a dark night of the soul, the great doubt. Nothing to be attained, nowhere to go, all future disappears; you are in a kind of shock. Then who are you? Then what are you doing here? Then why this existence? All seems meaningless if there is no attainment, if there is no way to reach and nowhere to reach and nobody to reach. Then what is all this? A great doubt arises.

This doubt precedes SATORI. This great doubt, this dark night of the soul, always precedes SATORI. Either you fall back because of the doubt -- you start moving again into methods, you start clinging again to methods, paths and ways, and scriptures and principles and philosophies and doctrines. You fall back; just to avoid the doubt you start clinging to something again. But if you are really courageous... And this is real courage: that you remain in doubt, and you don't fall back, and you don't cling to anything again. You leave yourself in this dark night of the soul, helpless, lost -- utterly lost, seeing no meaning and seeing no future. If this courage is there, SATORI happens. Suddenly, out of this great doubt, and the pain and agony of it, you become awakened.

A parallel exists in nightmares. You must have seen it happening again and again: if the nightmare is too horrible,

the dream is broken. You can go on dreaming sweet dreams the whole night; there is no problem. The dream is so sweet that it is like a lullaby: it keeps you drunk, intoxicated. But if the dream is horrible? -- you are being chased by a tiger, and the tiger is coming closer and closer and closer; and the fear... and your heart is beating fast, and your breath is no more rhythmic, and you are perspiring; and you are running and running, and there seems to be no escape, and then suddenly you see that the path has ended in an abyss, there is no way to go; and the tiger is coming closer and closer, you can almost feel his breath on your back; and then his paw... and a fountain of blood rushes out of your back -- can you go on remaining asleep? The nightmare is too much; it is bound to destroy your sleep. Abruptly, suddenly, you are awake. It is like a sudden jump from one state of consciousness to another. A moment before you were asleep, now you are awake. There is no tiger, just your wife -- and her hand on your back, and her breath... All has disappeared.

The great doubt is the point where one feels the greatest nightmare, where one's whole life turns into a nightmare with open eyes. When you see that the whole of life has lost meaning... Because life has meaning only if you have goals. When you are enchanted by goals, life has meaning; when there are no goals, meaning disappears. Suddenly you see that you don't have any ground underneath your feet; you are hanging in emptiness. You are falling like a dead leaf into some unknown, bottomless pit, and it is all dark, and there is not even a ray of light.

This is the work of a Zen Master: to push you into this great doubt. Once this happens, SATORI IS bound to

happen unless you fall back again and start dreaming sweet dreams.

To be with a real Master is to be in a fire. To be with a real Master is to face your death, is to face your annihilation. That's why Zen is known as the sudden enlightenment, the doctrine abrupt.

Hubert Benoit also says that SATORI has two meanings. One is the SATORI-state in which everybody is: the birds and the trees and the mountains and you and all the Buddhas -- past, present, future. The whole existence is in the state of SATORI. This is another way of saying that God is everywhere, in everything; that God is the soul of everything. Buddhahood is everybody's nature. And the second is the SATORI-event. Every man is from all eternity in the state of SATORI. The SATORI-event is only that historic, anecdotal instance when man suddenly ceases not recognizing that he has always been in the SATORI-state.

You are a Buddha. When you recognize it, or when you remember it, that is the SATORI-event. The SATORI-event is only a window into the SATORI-state, and this SATORI-event has apparent reality only in the eyes of the man who has not yet experienced it. One who has experienced it recognizes that he has always been in SATORI. That is why we cannot speak of progress, evolution, attainment, realization, etcetera, etcetera.

Yoka's Master, Huineng, says 'There is no accomplishment. There is no realization.' And then it follows as a matter of course that the efforts towards realization are all useless. Then why do the Zen people make efforts? -- just to see their futility. Slowly the futility is proved, and then one is

left only with a constant question. In Zen it is called 'the great doubt'; this precedes the SATORI-event. The realization of SATORI consists in realizing that the idea of realization is illusory, and the idea of THE WAY to realization is illusory, because all is realization from the very beginning -- it is already the case.

This is the most fundamental vision of Zen. If you understand it, then Yoka Daishi's SHODOKA, the Song of Enlightenment, can be easily understood.

Now the song:

DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.
IGNORANCE IS INTRINSICALLY THE BUDDHA NATURE,
OUR ILLUSORY UNREAL BODY IS THE COSMIC BODY.

Statements of immense significance. Statements of great rebellion against all orthodox religions. Statements that can shock you. Statements which never relate with religions such as Christianity, Hinduism, Jainism, Islam. Buddhism is the highest vision possible.

DO YOU NOT SEE HIM...?

The Buddha is within you. Do you not see him?

THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?

Have you never experienced something in yourself that remains always unmoved? If you look, you will find. You

are in pain, but something remains above it: that is your Buddha nature. You are in great misery; just look a little deep, just search a little deep, dig a little deep, and you will find something hidden there which is untouched by the misery. There is great turmoil in your mind -- thoughts and thoughts, and the traffic goes on and on; it is a mad traffic -- but can't you see that there is a witness to it all? a watcher on the hills?

That is your reality. That is Buddha hiding in you.

And it is already there; just a recognition is needed.

DO YOU NOT SEE HIM,

THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?

HE DOES NOT GET RID OF ILLUSION...

There is no need to get rid of any illusion. Illusion is illusion. Knowing it as illusion is enough; there is no need to get rid of it. That's why the Zen Master goes on living in the world, in the market-place. He is not an escapist; he is not afraid of the world. He is not like the vedantists who say 'The world is illusory, so we have to renounce it.' Just see the ridiculousness of it. If the world is illusory, what is there to renounce? How can you renounce an illusion? And not only that, but these people renounce the world, they go to the Himalayan caves and they sit there greatly satisfied that they have renounced. What have they renounced? If it is illusory, it cannot be renounced, and if it is not illusory then you are a fool to renounce it. Either way it cannot be renounced. If it is real, there is no way to renounce it -- there is no need either. If it is unreal, how can you renounce it?

Seeing that it is illusory is enough. Seeing it, the gestalt changes; suddenly you are no more concerned with the illusion around you, you are centred in the witnessing consciousness.

HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.

He is not a seeker, because a seeker lives in the future. To live in the future is to live in desire, and to live in desire is to live in the world. This is Zen renunciation: not to live in the future, because the future is not; not to live in desire. It does not matter whether you desire money or meditation, SAMSARA or SAMADHI. What you desire makes no difference -- any object of desire will do -- desire will persist. Desire is the problem. So the real man of Zen does not seek the so-called truth.

See the point. Yoka is calling it 'the so-called truth'. All truths are so-called because the real truth cannot be uttered. All truths are man-made.

Just two or three days ago a sannyasin wrote a letter to me. Doing Intensive Enlightenment he came to see that just in his belly, close to the diaphragm, there is a hard plate of steel that is dividing him into two, and because of it he cannot be one and whole. There is only a small hole in it through which he connects with the lower part of his body. And he was very puzzled because underneath the hole he saw written 'Made in USA. Patent applied for.' Then he became very worried -- 'What is this?' Whether you have a steel plate made in the USA or in India it is still man-made. Your misery is man-made. Your suffering is man-made. YOU have used your creativity to produce it. YOU have

misused your creative forces. And once you have created something in your mind, it is real unless you withdraw your support. All that looks real to you is real because you are supporting its reality; you go on feeding and nourishing it. Withdraw your support. You need not go out of the market-place; you can just withdraw wherever you are. And the way to withdraw is: just be a witness to it, just see it silently, with no judgement.

HE DOES NOT GET RID OF ILLUSION, NOR DOES HE
SEEK FOR THE (SO-CALLED) TRUTH.
IGNORANCE IS INTRINSICALLY THE BUDDHA NATURE...

So don't be worried. Even if you are ignorant, don't be worried; you are still a Buddha -- just not aware. You are a rich man, and you are asleep and you dream that you have become a beggar. But you have not become a beggar; you are still rich. Your treasure is still yours, your bank balance is yours, and in the morning when you get up, you will not need to get rid of the beggar and you will not need to seek the treasure. You will know that it was always there, even while you were thinking that you were a beggar.

This whole world is our created and sustained dream.

OUR ILLUSORY UNREAL BODY IS THE COSMIC BODY.

And don't create any distinctions that 'this is unreal' and 'that is real'. All is one.

GETTING RID OF THINGS AND CLINGING TO EMPTINESS IS AN ILLNESS OF THE SAME KIND...

But beware: it happens that people try to get rid of things and then they cling to emptiness. That's what the old

sannyas is: getting rid of things and then clinging to emptiness. But if you cling to emptiness, you have reduced emptiness to the biggest thing that is possible in the world. Now that is your treasure, now that is your possession; now you have to be very very cautious to protect it. Just a dog barking can destroy it. A child playing and shouting can destroy it.

Look at the so-called religious. Small things disturb them. Just the children playing by the side of the road and their meditation is disturbed. The wife talking a little loudly to the neighbour, and their prayer is disturbed. If you have one religious, so-called religious person in your house, he will drive the whole family neurotic. This is not a way to be religious, this is a way to dominate people, to torture them; it is a way of becoming powerful over them in the name of religion. 'Daddy is meditating', and the children cannot play, the wife cannot talk loudly, you cannot put the radio on, you cannot watch TV. 'Daddy is meditating.' And he may be simply meditating to have this control; otherwise, nobody listens to him, the wife never takes any care... And children are children: they don't bother much about the old man. But when he meditates, then the whole house is silent, that is his politics. Make a slight noise, and he is disturbed, he is annoyed, he is angry, he is in a rage, and he will take revenge.

The real man of religion just becomes calm and quiet; not because the situation is calm and quiet, but just because he is no more attached to anything whatsoever. He is not attached to the world, he is not attached to God; he is simply not attached. He is not hankering for the worldly

things and he is not hankering for the other-worldly things; he is not hankering at all. He is at ease.

DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
GETTING RID OF THINGS AND CLINGING TO EMPTINESS
IS AN ILLNESS OF THE SAME KIND...

There is no difference. There are people who are very virtuous, but their virtue is a kind of currency -- currency of the other world. They are hoping to live in heaven with all the pleasures and gratifications that they have denied themselves here. And they are feeling very good and very piously egoistic seeing others being sinners. And they know deep down that these people will have to suffer in hell, and for eternity. They are hoping that this happens. Do you call these people religious? Then who will be unreligious? It is the same kind of disease. Remember it always, the mind is so cunning that it can change the disease to the opposite disease, but the innermost reality remains the same. You were depending on money; you can renounce the money and depend on renunciation. You were thinking money is going to make you happy, now you are thinking renunciation is going to make you happy. Nothing has changed: it is the same kind of disease.

IT IS JUST LIKE THROWING ONESELF INTO A FIRE TO AVOID BEING DROWNED.

Now, the fire and water look opposite; so if you are being drowned, you can throw yourself into a fire thinking that the fire will save you. The opposite can never save you. Or you are on fire and you jump into the water -- and get

drowned -- thinking that the water will save you. The opposite cannot save you because the opposite only appears to be the opposite; it is not. The fire and the water are in conspiracy. The world and the other-world are in conspiracy.

See the point. And don't jump into the opposite, just remain in the middle, a watcher, a witness, and you are out of it all.

WHEN ASKED 'WHAT IS YOUR RELIGION?'
I ANSWER 'THE POWER OF THE MAKAHANNYA.'
SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM,
IT IS BEYOND THE WISDOM OF MAN.
SOMETIMES WITH COMMON SENSE, SOMETIMES AGAINST IT,
HEAVEN CANNOT MAKE HEAD OR TAIL OF IT.

Yoka says 'When I am asked "What is your religion?" I say MAKAHANNYA.' That is the Japanese for MAHAPRAGYA; it means 'the great wisdom'. A beautiful answer. He does not say Christianity, he does not even say Buddhism -- not even Zen; he simply says the great wisdom, MAHAPRAGYA.

What is this MAHAPRAGYA? Witnessing. Watching.
Becoming more and more aware of the reality that is you,
Coming to grips with your innermost core.

Wisdom has not to be gathered from the outside. It is inside you; it is your innermost reality. The light is already burning there, but you are keeping it at the back. Turn about! A one-hundred-and-eighty-degree turn is needed. And the sun that used to rise in the morning starts rising in the evening.

'I answer "The power of MAHAPRAGYA, the great wisdom."'
And what is the great wisdom?
HEAVEN CANNOT MAKE HEAD OR TAIL OF IT.
... because it is spontaneity.
The ordinary wise man has ready-made answers. He is a robot, he is a computer. You ask the question and the answer is already there, you push the button and the answer comes out; it is mechanical. It is not so with the great wisdom. If you ask a Christian a certain question, immediately the answer comes. He is quoting the Bible; it is not his answer. It may have been Jesus' answer, but who knows? Jesus may not have been reported rightly. Down the centuries his message may have been corrupted -- there is more possibility that it has been corrupted. Thousands and thousands of interpretations... and the way that he expressed it is bound to be totally different than the way we will understand it, because twenty centuries have passed; words don't carry the same meaning anymore; a lot, a great deal has changed. So much water has gone down the Ganges. So when a Christian answers, he is simply quoting; whatsoever he is saying is within inverted commas. Hence it is false. Anything that is within inverted commas is false; it is not yours, it is not authentic. And you can go on asking the question again and again; the answer will remain the same. That is the way to judge it, that is the criterion by which one should judge it. If the answer remains the same in different situations then the answer is mechanical. You ask in the morning, and the answer is the same. And you ask in the afternoon, and the answer is the same. And you ask in the evening, and the answer is the same -- because

the answer is ready-made. It is just a gramophone record: you push the button, it plays. It is a tape.
But great wisdom is totally different; and the most distinguishing thing about it is its spontaneity. In the morning it is one thing, in the afternoon, another, and by the evening nobody knows -- even HEAVEN CANNOT MAKE HEAD OR TAIL OF IT. Why? -- because it is so spontaneous, so utterly of the moment. It is a response.
SOMETIMES AFFIRMING THINGS...
You ask the Buddha 'Is there God?' and sometimes he says 'Yes. What else? Only God is.' And you ask the Buddha another day 'Is there God?' and he says 'No. Never heard of it. What nonsense are you talking about? God?' And the third time you ask him 'Is there God?' and he closes his eyes and sits, silent, answering not at all. Or the fourth time you ask him about God, and he says something about something else. Not talking about God at all, he talks about something else. He responds to the question -- in fact, more to the questioner than to the question. He responds to the totality: the context of the question and the questioner, the mood, the climate. It is not a ready-made phenomenon.
SOMETIMES AFFIRMING THINGS...
So this is the criterion for judging the great wisdom: it is never mechanical, it is never repetitive.
SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM...
It is always inconsistent. It is only consistent in its inconsistencies, because life is so. It has no fixed ideas to propound. It is like a mirror: a monkey comes before the mirror, and the monkey is reflected; and a donkey comes before the mirror, and the donkey is reflected. And you

come before the mirror in anger, and anger is reflected. And you come before the mirror in great love and joy, and love and joy are reflected. The mirror has no ideas how things should be, the mirror allows freedom. So whatever is, the mirror reflects.

SOMETIMES AFFIRMING THINGS, SOMETIMES DENYING THEM.

IT IS BEYOND THE WISDOM OF MAN.

The great wisdom is beyond your so-called wisdom -- the wisdom of man. The wisdom of man is very consistent; it is never self-contradictory. It keeps to a particular line: it is linear, it is one-dimensional. Hence it is false because life is multi-dimensional. Life is many things together: life is all things together. Life is paradoxical. The great wisdom is paradoxical.

Remember it. Whenever you come across a person who is very consistent, know well that he is a philosopher but not a wise man. He has a philosophy, a system, in which he has become obsessed, fixed, rooted. A wise man is a flux, river-like; a philosopher is frozen like ice. That's why philosophy is cold, religion is warm. It has the warmth of love because it flows; it goes on flowing. It is a movement; it is alive.

IT IS BEYOND THE WISDOM OF MAN

SOMETIMES WITH COMMON SENSE, SOMETIMES AGAINST IT...

The great wisdom sometimes agrees with common sense and sometimes is absolutely against it. There is no way of deciding how the really wise man will respond, there is no way of predicting; he remains unpredictable. This should be the criterion for finding a Master: if you can find a man

who lives in paradox and yet in poise, who lives in paradox yet utterly calm...
DO YOU NOT SEE HIM,
THE REALLY WISE MAN, ALWAYS AT EASE, UNMOVED?
... who lives, but with no ideas how to live; who simply lives, who innocently lives; and who is like a mirror reflecting all that passes by; who does not project anything but only reflects; who does not ACT ON life but is only receptive.
A really wise man is feminine, receptive, passive. That's why Buddha looks so feminine. That quality of passiveness, that quality of receptivity... He is just a receptacle. He reflects life: he allows life to reflect in him, to be reflected through him. He sings the song that existence wants to sing through him. He has no ideas of his own; he does not hinder.
This song is also a song of MAHAPRAGYA. This is one of the most beautiful songs ever sung -- because there is no singer in it, because the song has sung itself.

The Sun Rises in the Evening

Chapter #2

Chapter title: Waiting, Just Waiting
12 June 1978 am in Buddha Hall

The first question:
Question 1
A PEBBLE FALLING INTO WATER
RIPPLES THE FAR SHORE.

A SPARK FANNED BY THE BREEZE
STARTS A FOREST FIRE.
A MASTER'S PRESENCE SPREADS AWARENESS
TO THE FAR CORNERS OF THE EARTH.
OSHO, WHAT IS YOUR WORK?
KABIR, IT IS NOT WORK AT ALL. The very idea of work is irrelevant with me. It is not work because there is no WILL behind it. I am not here to impose anything upon anybody. I am not here to convert you to any ideology or to a certain way of life. I am not teaching a philosophy of life, I am not teaching anything at all -- I am not a teacher. I am simply sharing whatsoever has happened with me.
Never think in terms of work. It is not work for the flower to bloom, it is sheer joy, it is play. Think in terms of play. Work is serious, heavy; play is non-serious. This whole existence can be seen through these two words: work or play.
The Western concept of God is that of a doer, hence they call him 'the Creator'. In the East the concept of God is not of a doer but of a player. We call his existence not his 'creation' but his LEELA, his play -- the way somebody sings a song without any motivation behind it, for the sheer joy of it, for no result in view; no past behind it, no future ahead of it.
These birds singing... it is not work, they are just shouting that they are alive. They are simply saying 'We are here!' to the sun and to the sky and to the clouds; they are chanting. It is an outpouring. God is out-pouring himself into existence.

Because the Western concept of God is that of a doer, the whole religion became very serious. The Eastern religion is more celebrating: it is fun.

I am here to share with you my joy. It is just like birds singing in the morning, or stars shining in the night, or flowers blooming in spring -- it is just like that; no work is involved. You need not even feel grateful to me, because I am not doing anything for you. I am just here, you are there, something IS happening. Nobody is doing, it is just a pure happening.

Millions of things are happening all around; if you look at them as a happening, a great joy will arise in you. You will start dancing with existence, and all fear will disappear. If you think of it as work, fear is bound to remain there: you will be afraid you may miss. If it is work then you have to be hard at it, then you have to do it whatsoever the cost. Then methods, techniques, necessarily become implied in it, and you are on a mind trip again. The ego wants it to be a great work, because the ego can survive only if it is work; in play, the ego simply evaporates.

Hence my insistence again and again: never use the word 'work' in relation to me, let it be pure play. I am enjoying myself, you also please enjoy yourself being here. And if this becomes possible that you also are enjoying, there will be a great communion. These two joys will meet, and out of that joy is great creativity, out of that joy a new world, a new vision, is born. But that is not the goal, that is just a by-product. You have not even to think about it, it happens on its own. Remember the word 'by-product'. It is not a consequence but a by-product -- just 'by the side'. It

happens, it certainly happens; in fact, it never happens any other way.

Whenever energies meet in joy there is transformation. This is a Buddhafield or the field of joy, SATCHITANAND. Pour your energy in joy, but forget about gaining anything out of it. Drop the profit motive and you will gain much. The more you forget about gaining, the more is the gain; the more you think about the gain, the less... And if you become too obsessed about gaining, you will remain empty and you will remain in misery.

Hell is greed. Heaven is non-greed. Hell is motivated work. Heaven is sheer joy, play.

Sing with me, dance with me, be silent with me. Enjoy this moment -- no past, no future. Just THIS moment... and there is great benediction.

Work, or action, is part of willing, it is part of will. Will is struggle: you are in conflict with existence. You want to do something; naturally you are tense, naturally you are afraid whether you are going to make it or not. And out of a hundred, ninety-nine chances are that you are not going to make it, because whenever you are in a state of will you fall apart from the whole. Then you are nourishing a private goal, then you are not part of the cosmos; you are trying to do something on your own. In that struggle, in that conflict, you are going to be a loser. You can't win against the whole.

It is as if a small wave is trying to have its own way against the whole ocean. The wave has gone completely neurotic. It exists with the ocean, in the ocean, as the ocean; it is not separate, there is no division -- it can't have its own will. If all the waves are going towards the east, it cannot go

towards the west. Howsoever big and tidal the wave is, it cannot move against the whole. It is NOT separate, so how can it move against the whole? It is part of a great dance, an organic part. If the whole is going to the east, it is going to the east; if the whole is going to the west, it is going to the west.

To have a will creates work in life, and then you are frustrated again and again. Only once in a while will you succeed, and that too will not be your success. Only once in a while... it will be just coincidental that you also will to go to the east when the whole is going to the east. If it is coincidence that you meet the whole, you go to the east and you succeed. But it is always the whole that succeeds, never the part. And that's where every man is caught: every man wants to succeed AS HIMSELF; the success has to be the imprint of HIS ego; it has to have HIS signature. He is more interested in his signature than in the success itself.

Play is a state of no-will. Play is not doing but being. Work is calculative thinking, cunning, clever, logical -- you are trying to grab something out of existence, you are trying to cheat. And remember, in the very effort of that cheating you will be cheated. You are committing suicide. Play is innocent, it is non-calculative. It is not worried about the future, about the outcome; it is not interested at all. Its whole interest impinges upon this moment; it is herenow.

'What is happening here is happening. I am not doing it.' Remind yourself of that again and again. That will help you to understand me -- not only to understand me but to relate with me, to commune with me. That will help to bring you closer and closer to me, that will make you open to me.

You may be here for a certain work that you have decided

to do upon yourself, but that is part of your ego. I am not doing anything here, I am just being here.
Share the energy, share the silence, share this SATORI, this SAMADHI, this enlightenment. It is overflowing, not for any reason at all, just for the simple reason that the whole existence is an overflowing existence. Everything is too much here. The existence is not poor, the existence is not miserly. Where one flower is needed millions of flowers bloom. Where one star will do millions of stars exist. This existence is so rich that it overflows. And whenever you become part of this existence, when you disappear, you also start overflowing.
That's what I said yesterday to you about Yoka: that R.H. Blyth is wrong if he says that Yoka has nothing much to say and still he goes on saying. He misunderstood the whole thing. The basic weakness of the Western approach towards life... And it is not that he is against Yoka, he loves him; he has translated Yoka's words with great care, with great love, but still the argument is there. And it is not a question of more or less -- 'Why does Yoka go on speaking when he has nothing more to say?' -- it is not even a question of more or less. Yoka has nothing to say, but what can he do? God goes on overflowing, God goes on singing a song, he cannot prevent it. only this objection can be raised against him: that why is he not preventing it? But how can he prevent it? He is no more, he has become dissolved in the whole.
That's what enlightenment is: dissolution, disappearing into the whole, dropping your private will and becoming part of the cosmic will. That's what has happened to me. Now, it is possible for you too to join hands with me. I am a witness

to it, as every Buddha has always been just a witness. Being with me you may be reminded of your potential, that's all. Falling in love with me, you will start seeing how you have been undoing your life. YOU were thinking you were doing great things, and in that very doing you have been undoing all. Being with me, this insight, this break-through, this SATORI, will arise one day: that how you have been unnecessarily disturbing! Tn that very understanding, you no more disturb, and all is beautiful -- and from the very beginning. You simply stop creating troubles for yourself; and when you stop creating troubles for yourself, the joy flows.

The joy has not to be created, it is already the case. You just have to be in a silent, meditative mood so that you can see that which is there. To be with me is to taste a little bit, according to your capacity, the taste of meditation. But it is not work at all.

The second question:

Question 2

AT TIMES I FEEL LIKE I CAN JUST SILENTLY SIT AND WAIT FOR ETERNITY -- AND OTHER TIMES LIKE SOBBING WITH THE FUTILITY OF SITTING OUTSIDE A GATE I CANNOT EVEN SEE -- FROZEN BETWEEN ACTION AND INACTION. DOES ONE MISS BY DEMANDING? IS IMPATIENCE A LACK OF TRUST?

One misses only by demanding. Demanding means that will is still there: you would like to have things your own way, you are still deciding how things should be. Then, naturally, if things are not like that, impatience arises; and

if the demands are not fulfilled... frustration, anger, rage. And if it goes on and on, sooner or later you lose interest. YOU start thinking 'This is impossible. All this talk about enlightenment, NIRVANA IS impossible.' YOU start finding ways of escaping from it; of getting back into the world, into the meaningless trivia, the mundane, the mediocre; of getting occupied -- at least one is occupied, one has no time to think that things are futile. Sitting and waiting, again and again the idea arises 'What are you doing here?' The door has not opened yet -- not only that, but you don't know whether the door exists or not. The door is there just in front of you, but because of the demanding mode of your mind you cannot see it. The demanding mode of the mind keeps you blind. The door opens only for those who are in a non-demanding mode. Demand means imposing your will on existence.

And the existence is not willing for that. And it is good that it is not willing for that; otherwise, just as you are neurotic, the whole would go neurotic. So many wills imposing themselves upon existence, and if the existence were to yield to each and everybody's desire... Just think what would happen: the whole would start falling into parts. There would be so many contradictory demands on it that those demands would drive it mad. If God is still sane the only reason is that nobody's demands are ever fulfilled; nobody's demand is ever even heard.

Prayers reach to him only when they are non-demanding. If there is even a hidden demand somewhere, that very demand makes the prayer so heavy that it cannot leave the earth. When there is no demand then it is weightless, then it

can rise; then the gravitation has no effect on it, then it can go to the highest, to the deepest core of existence.
Only those prayers are heard which are nothing but jubilations, 'alleluia', for no particular reason. Only those prayers are heard which are nothing but thanks.
And, remember it, a mind which is entangled in thinking never comes to the point where THANKING can happen. Thinking becomes a bar, a hindrance, to thanking. Either you can be thinking or you can be thanking, but you cannot be both together. Thanking arises out of non-thinking, and a demanding mind cannot afford to be non-thinking. He has to think, he has to work out... He has a demand that has to be fulfilled -- he is after it, he is chasing it, he is putting everything at stake.
God is absolutely deaf to the prayers which demand, but God is absolutely open to the prayers which have no demand.
Krishna Gopa, you ask: AT TIMES I FEEL LIKE I CAN JUST SILENTLY SIT AND WAIT FOR ETERNITY -- AND OTHER TIMES LIKE SOBBING WITH THE FUTILITY OF SITTING OUTSIDE A GATE I CANNOT EVEN SEE -- FROZEN BETWEEN ACTION AND INACTION.
Those are the great moments, when you are frozen between action and inaction. Remain frozen. Don't do anything, just remain in that moment. You are on the verge of a new birth. If you can wait, a new life will arise -- what Taoists call WEI WU WEI, action without action. And that happens only when you are frozen between action AND inaction, if you choose you miss that birth. If you can remain frozen, don't choose -- so what? Remain in that

moment. It is arduous for the mind because the mind starts feeling suffocated, the mind says 'Do something, something has to be done. Anything will do, but do something. Don't remain frozen here, you will die.' You are not dying, the mind is dying, the ego is dying. The ego says 'Do something -- at least meditate, chant the name of God, pray. Do something.' And if you do something, you have moved into action again.

These are rare moments, Gopa, when there is no action and no inaction, and you are frozen. Not that you are lethargic, so there is no inaction; you have energy, but the energy is not going anywhere because there is no goal left. The energy is simply there like a reservoir rising higher and higher, becoming greater and greater. You are ready to explode into something, into something absolutely new, of which you cannot even dream. You are on the verge of a new mode of life: action in inaction. Then a new activity starts in which you are not the actor, in which you are only a vehicle, a passage.

But I know those moments are hard, I have passed through those moments just as you are passing. One thing only can I say to help you: that they pass. But great patience is a must. Don't be impatient, the impatience comes from the mind. The mind starts saying 'Do something! Become occupied with something!' because mind cannot exist without occupation, mind IS occupation. When there is no occupation there is no mind; suddenly you are silent, suddenly you arrive at the primal awareness. That's what Buddhists call 'Buddha-nature'. There is nothing to do, nothing to think; YOU ARE, but your being is just a pure mirroring, watching, waiting. And not waiting for

something in particular because you don't know where the gate is, you don't know what is going to happen. So it is not a question of waiting for something; if you wait for something, you wait for Godot.

Waiting has to be pure. Enjoy waiting for itself, for its own sake. Don't you see the beauty of just waiting -- the purity of it, the benediction of it, the innocence of it -- just waiting, not even capable of answering for what? See the point of it: pure waiting, not knowing what is going to happen. If you know what is going to happen that will be supplied by your past, it will be a continuity with the past; it will not be new. Maybe modified, but it will be again the same thing, it will be a repetition. How can you know what is going to happen? You have not known it before so how can you even imagine it?

Finding that there is no way to imagine the future, no way to imagine the unknown, the known ceases, all ideas in the mind disappear -- ideas about God, ideas about SAMADHI, enlightenment. All disappears; in that disappearance is enlightenment. Never think for a single moment that your idea of enlightenment is going to be fulfilled. How can you have any idea of enlightenment? And whatsoever idea you have is going to be wrong.

When enlightenment happens you will be surprised. You had read all the scriptures, and it wasn't mentioned anywhere. It can't be mentioned. You will be surprised. You have been hearing me year in, year out, and I had never mentioned it. I am trying, but it can't be done in the very nature of the case. I am trying to do it in a thousand and one ways, but they are only indications... But when you arrive at the reality of it, when it explodes in you, then you

will know that no Buddha has ever been able to say it. And then you will know that nobody is ever going to say it. It has remained unuttered.

And it is good that it has remained unuttered; otherwise it would never be a new phenomenon to anybody. Millions of Buddhas have happened and they have talked about it and talked about it; you already know about it -- and then it happens. It may be just something known, then it will not be a break-through, it will not be a discontinuity, it can't be utterly new and radical.

It is utterly new and utterly radical.

So waiting has to be with no idea for what. A real waiter cannot answer the question for what he is waiting; he can only shrug his shoulders, he can say 'I don't know.' But one thing is certain: that waiting is infinitely beautiful, waiting is infinitely joyous. When the whole turmoil disappears and it is all silence, it has a beauty of its own.

You ask me: DOES ONE MISS BY DEMANDING?

Certainly, absolutely. Demand has to be dropped.

IS IMPATIENCE A LACK OF TRUST?

Yes, certainly, absolutely. Impatience simply means you can't trust existence, you have to do something. You can't just sit there and trust that it will happen when you are ripe; that when spring comes, the grass will grow of its own accord. You cannot trust; you have to pull the grass from the earth. You cannot wait like a farmer who has thrown his seeds into the soil and they have disappeared, and now he does not know anymore where they are, whether they are going to grow into plants, whether they are ever going to ripen.

Think of a farmer. He has lost the seeds that he had. He waits, he silently waits; he trusts, he trusts nature. 'Soon the clouds will be coming, soon there will be great greenery all around and the seeds will start sprouting. They will become alive, they will come out of their slumber, they will again like to see the sun and the rain -- it is going to happen.' He trusts, it is just trust.

A meditator is a farmer. And, of course, he has to trust the ultimate nature of existence. Wait. Waiting is like a seed, waiting is the seed, the seed of enlightenment. If you can wait in its time -- and you cannot decide the time -- in its season, and you don't know in what season... Because it differs, it differs from individual to individual.

Mahavir became enlightened on an absolutely dark night when there was no moon; Buddha became enlightened on a full-moon night. Once a Jaina came to me and he asked 'Why this difference? Is there something in it? Why did Mahavir become enlightened on a dark night with no moon? Why did Buddha become enlightened on a full-moon night? They are polar opposites. It is not just accidental; Buddha and Mahavir are polar opposites -- contemporaries, but polar opposites. Mahavir is a man who struggles, who goes as deeply as possible in the will, by the will. He surrenders only at the last moment. His whole journey is a struggle, hence he is called Mahavir; the word means 'the great warrior'. He is a warrior: his path is that of SANKALPA, that of struggle, will, war. He goes on refining his will, he goes on and on sophisticating his will, making it more subtle, more purified. He has to surrender it -- finally one has to surrender it -- but he surrenders it only at the last moment when he has done all that he can do.

Buddha is a totally different person: the man who arrives through let-go, the man who arrives through relaxing, the man who arrives not by fighting but by yielding.
They are totally different people; they will have different seasons of ripening, different seasons of blooming, different times. And nobody can say beforehand; it is unpredictable when your season will come, when it will be spring for you. One has to wait and one has to trust. Impatience is lack of trust.
Gopa, you have a subtle ego lurking somewhere in your unconscious. You have to become aware of it -- that ego creates the problem, that ego surfaces again and again and you start demanding and you become impatient. And that is not your true nature. If it were your true nature I would have told you to become a warrior. Your real nature, your intrinsic quality, is not that of a warrior but of a lover.
But people are like that: divided, split. A part of your mind wants to fight, but the major part wants to relax. That's why it happens that AT TIMES, you say, I FEEL LIKE I CAN JUST SILENTLY SIT AND WAIT FOR ETERNITY...
That is your true nature -- listen to it, get more and more into that -- that is your real space, that is where your kingdom is. You have to explore this region more and more, you have to go into it. And when you start going into it and you start enjoying it and you start feeling that you can wait for eternity, the other part becomes worried. It is an intruder, a foreigner in your being; it is not your true being. That starts intruding, interfering; it comes and creates problems for you.
... AND OTHER TIMES LIKE SOBBING WITH THE FUTILITY OF SITTING OUTSIDE A GATE I CANNOT

EVEN SEE -- FROZEN BETWEEN ACTION AND INACTION.

Avoid the other part. When I am saying avoid it, I am not saying repress it. If you repress it, it will become more and more powerful. By avoiding it I mean neglect it, ignore it, don't nourish it anymore, don't care about it. If it comes, take note of it but don't get involved in it. Keep yourself aloof. Just know that it is an intruder.

I have looked in your eyes deeply, Gopa, in your being deeply. This is my reading about you: that you will come through love not through demanding, that you will come through relaxation not through willing, that you will come through waiting not through fighting. So you have to nourish that which is really your nature and you have to StOp nourishing that which is not your real nature.

And how to decide what is your real nature? Whenever you are moving into your real nature you will feel happy, you will feel blissful. That is the criterion, remember it always. So whatsoever gives you joy, serenity, calmness, coolness -- whatsoever makes you more centred -- is your true nature. That has to be nourished more and more, more care has to be taken about it; you have to pour your energies into it. And whenever you feel sad, depressed, angry, restless, that is not your real nature. You have to slowly slowly disassociate yourself from this. Keep yourself aloof -- just as when an uninvited guest comes to your home. It is an uninvited guest. And if you go on feeding both, you will get more and more into a kind of split; that's how people become schizophrenic.

Learn waiting, pure waiting.

Martin Heidegger has said that pure waiting is openness, just openness -- not in a particular direction, not toward a particular object, not for something special; just opening -- opening to all the sides, to the whole of existence -- a multi-dimensional opening. No object is consciously sought, you are not desiring anything; you are just waiting, open, for the unknown to happen, for the indefinable to happen. That's God: the indefinable, the unknown and the unknowable. And the secret key to invite it is just to be in an open state, waiting with a throbbing heart, certainly, waiting with great love, but not knowing for what; waiting with great poetry in your being, waiting with a song, but not knowing for whom, for what.

This is sannyas, my sannyas. This is the space I would like all of you to enter.

Openness is the absence of single-perspective perceiving and thinking. Thinking is always one-dimensional, it moves in one direction; it is concentration. Waiting is meditation, not concentration. And if you have read in books and heard the so-called religious people saying again and again that 'meditation is concentration' you have to uncondition yourself about it; that is utter nonsense. Concentration is thinking; it is to move systematically into a certain thought, in a certain direction; it is directed, it is addressed. Concentration can only lead you towards the known -- in a more systematic way of course, in a more scientific way of course -- but only to the known. It is from the known to the known, it is never a revolution, it is never a quantum leap. It is from one conclusion to another conclusion, it is a refinement of the same thing, it is continuity.

Meditation is non-dimensional or multi-dimensional; it is overflowing in all directions. It is not directed towards any object, hence there is no demand, no desire. And how can there be thinking? Being is there, certainly, presence is there; you are there, very much you are there, but just like a sky without clouds, a mirror without dust -- pulsating, alive, vital, open, waiting for the unknown. You can't have any idea of it. That's why I say if you are a Christian you will miss, because then you have an idea of God. If you are a Hindu, you will miss -- then you have already concluded how God is. If you are a theist or an atheist you will miss, because you have already decided without experiencing. Just wait without getting into any doctrine, any sect, any scripture. Just wait without thought. And let it happen! Obviously, great trust will be needed, and that is the function of being with a Master: to imbibe trust. What are you doing here sitting with me? Imbibing trust, learning how to be open. Sometimes you may be surprised why I go on talking every day. This is just a device to help you become more receptive: when you are listening to me you become more receptive. Listening has to be a kind of receptivity. Listening, you become open, you become all ears.

Have you watched one thing? Eyes are male, ears are female, that's why eyes can offend. Have you ever heard of anybody's ears offending you? They cannot offend. Eyes can rape; they are male, aggressive, violent. A man can look at you in such a way that he has violated you, that he has transgressed. Eyes can be used like swords; they are not just receptive, they are projective, they project. Ears can't project, they simply receive, they are just open.

Talking to you every day is a message. The message is not in the content of my talk, the message is in the situation that it creates. The message is: become ears, become feminine, become open. Ears are just open, and you cannot even close them -- nature has not provided for it. Eyes can be open or closed. Even while you are asleep the ears remain open -- there is no other way, nature has not provided for it -- they are pure opening. You may have heard again and again in the Jewish scriptures, Christian scriptures, Mohammedan scriptures, in the Vedas, that God has 'been heard'. Mohammed HEARD the Koran; he couldn't see where it was happening from, who was saying it. And the prophets in ancient Israel had been hearing -- they could not see, but they could hear. If you ask the psychoanalyst he will say that these people are just neurotic, crazy; they have gone mad. But it is a symbol, and the followers have missed the meaning of it and the antagonists are missing the meaning of it. The message is only this: that God has entered in you through the feminine part of you, the ear.

The question is valid: if nothing can be said about truth, then why talk? Nothing can be said about truth, that is true; still, Buddhas have been talking so then there must be something else in it. That something else is this: just sitting by my side for one and a half hours, slowly slowly a radical change happens in you. And you can see the shift. If you become a little more aware you will see the shift of your consciousness from the eyes towards the ears: from men you become women. Suddenly, the moment you start listening to me, you are no more male. And only those who shift like that listen.

For one and a half hours remaining continuously with me in a listening mode -- open, receptive, non-interfering, non-projective -- a great transfer is happening. They are just a device, these words: you become open, and my energy starts flowing in you. Imbibe it, digest it -- the taste of it is trust -- and more and more trust will arise. This kind of waiting is healing, stilling, strengthening.

Martin Heidegger comes very close to the Zen approach. Once he was asked 'Then what in the world am I to do?' Somebody asked him -- he was talking about waiting and waiting and waiting, and naturally the question arose 'Then what am I to do?' He said 'We are to do nothing but wait.' But that is the greatest thing one CAN DO. Waiting is the greatest art -- no craft is higher than that. It needs great courage, trust, great awareness, great love; it needs many things, only then one can wait.

Look into me, feel me, and learn how to wait. And one day, when the waiting has come to its optimum, it will happen. That's how it has always happened.

The third question:

Question 3

I DON'T UNDERSTAND WHY IT IS SO DIFFICULT TO STAY AWAKE DURING LECTURE AND TAPED LECTURE. IT IS LIKE BEING DRUGGED. YET IT SEEMS TO MAKE NO DIFFERENCE WHETHER I AM AWAKE OR ASLEEP AS, AFTERWARDS, IN EITHER CASE, I CANNOT REMEMBER WHAT IT IS YOU HAVE SAID. YET I FEEL DEEPLY AFFECTED INSIDE. CAN YOU EXPLAIN PLEASE?

Kalika, this is the way to listen to me. You have found the key. It is not a question of listening to what I am saying -- that is really irrelevant; there is no need to remember it either. In fact, to remember it will be dangerous; it will become knowledge, it will be your memory, it will enhance your ego. It is perfectly right, in fact it should be always so: you need not remember it, let it slip out of the memory. Listen to it as totally as possible, but don't try to remember it at all. You are not preparing for any examination, you are preparing for an explosion. And the explosion is not going to happen in your memory, it is going to happen in your heart. And the heart knows; it has its own ways of knowing.

So even if you fall asleep, the heart goes on imbibing That's why you say: YET I FEEL DEEPLY AFFECTED INSIDE. Yes, that's how it is. The whole thing is that you are open to me. If, in that opening, you start falling asleep, nothing to be worried about -- only the mind is falling asleep. Because the mind is not being used that's why the mind says 'So what is the point? Let me sleep.' The mind knows only two things: either think or sleep. When you don't have anything to think about, you start thinking of going to sleep; when you have slept enough, you start thinking again. The mind goes on moving in this wheel: thinking, sleeping, thinking, sleeping.

Something else is happening here, and you are not accustomed to a third point: that you can be in a state where there is no sleep and no thought either. This is something new, the mind is not at all accustomed to it; so when you start listening to me, the mind says 'I am not needed, so let me go to sleep. Why waste time?' The mind falls asleep.

Don't be worried, because the sleep of the mind can be the awakening of the heart; and the awakening of the mind can be the sleep of the heart.

How to judge whether it was just sleep or the awakening of the heart? The judgement is simple, because you say: YET I FEEL DEEPLY AFFECTED INSIDE, SO the heart is awake. And I don't want to relate with your mind at all, I want to relate with your heart. So sometimes if you feel like falling asleep, fall asleep. But remember only if later on you feel deeply affected is it okay; otherwise it is just sleep, then it is better to keep awake.

But with Kalika it is happening. So for you, Kalika, I allow it. Don't struggle, because you must be struggling -- naturally, one thinks 'What is the point of sitting here and falling asleep?' One even starts feeling guilty: 'I am asleep -- I must be missing. And is this the place to sleep?' And if you struggle you will miss more because you will get involved in the struggle with the mind. The mind wants to go to sleep, and you want to keep it awake. There are a few people -- I go on seeing them -- they fall asleep and they jerk themselves and they yawn and they stretch, and somehow they bring themselves back because 'This doesn't look right.' But that way you can keep yourself awake somehow, but you will be missing me because your whole energy will be involved in that.

I allow a few people to sleep; the criterion is: if later on you feel deeply affected, that means the heart was still drinking. And it was good that the mind fell asleep: the disturbance was not there, then the mind was not creating any kind of hindrance -- the passage was absolutely open.

These are not just talks. Those who miss these discourses are not only missing the discourses, they are missing me. There are a few people who, when they have listened to me a lot, start thinking 'Now we know what Osho is going to say.' They stop coming, they think 'We know already. And then there are tapes and there are books, so what is the point?' Even in the ashram there are a few stupid people who don't come to the talks -- I am aware of them, I have to be aware of them because I love them -- and then, slowly slowly, they start feeling disconnected from me. Veena is one. Nearabout one year ago she asked me -- and whenever you ask me such things, you ask at your own risk -- she asked me 'Now that I have listened to you for so many years and I think I know what you are going to say, can I stop coming to the lectures?' I said 'Perfectly right.' Now again and again she writes that she is feeling disconnected from me, disconnected from the commune too.

Because this is not only a discourse, this is your spiritual breakfast, this is your nourishment -- it will keep you ticking for twenty-four hours. It keeps you connected to me, it keeps you related to me. You come every day and participate in my being; you are nourished, strengthened. This is a subtle phenomenon. On the surface I am talking and you are listening; deep underneath something else, of far greater importance and significance, is happening. r am making love to you, you are making love to me. That's exactly what is happening: it is a kind of orgasm.

So remember, if such great ideas come to your mind that now you know... And, in fact, I have not many things to say, I have the same to say again and again. In fact, to listen to me every day you have to be utterly mad! If you have

any sense you will stop! What is the point? You have listened, you know it already.

But it is not only a listening -- it has never been. Whenever a Buddha walks on the earth, to be with him has two different planes. One is the superficial: you are with him, you are sitting with him, you are talking with him, listening to him, serving him. The other is the real level where two centres meet. But those centres can meet only if the surface is allowed, otherwise it becomes very difficult. The surface meeting is not enough, but the surface provides a way, an approach, for the centres to meet.

So, Kalika, it is perfectly okay, you can fall asleep. Just remember one thing: that if after the discourse you feel strengthened, affected, thrilled, joyous, it has been good; you participated with me. And this should be the criterion for everybody else. Only if later on you are not affected -- it has been just a sleep and you dreamt and slept, and later on you are feeling miserable because you missed the discourse and you start feeling guilty and there has been no benediction in it -- then you have to learn how to keep awake. And when I say you have to learn how to keep awake I don't mean yawn and stretch, I mean that there must be something wrong in your sleep. You have to learn better ways of sleeping. Maybe you are not taking enough sleep in the night, maybe the hours are not enough, maybe you are dreaming too much, maybe you are not dreaming enough. Something is wrong with your sleep... then you can come to me. Something can be done about your sleep: it can be transformed, it can be made deeper, it can be made more healthful, and then in the morning discourse you will not feel sleepy.

But this is not what I am saying to Kalika or to Sheela. They are enjoying perfectly well, so they can go on enjoying. In fact, if Kalika keeps awake she may not be benefitted so much; her mind will create disturbances. The mind is like children: if guests have come in the house and you tell the children to keep quiet, that will be the day they will be most noisy and most mischievous -- they will attract attention in every way. And that's what happens when you come to listen to me: you want the mind to be silent, you say to the mind 'Be quiet, then for twenty-three hours, the whole day, you can go on thinking whatsoever you want. But for one hour, please be quiet.' And the mind is very childish; if you say so then the mind will take revenge -- it will create more trouble than ever, it will be mischievous. It is better to let it go to sleep.
Just later on you have to see if some grace has arisen in you; if you are feeling gratitude, then it has been perfectly good -- you became connected with me, the flow happened.

The last question
Question 4
IT IS SO. I KNOW. BUT I DON'T KNOW.
Parinirvana, you are coming very close. That knowing is a kind of not-knowing, that knowing is a kind of ignorance. Socrates is reported to have said that 'When I was young I knew that I knew. As I became more mature I started feeling that I don't know much -- very little. As I became more and more mature and alert I came to know that I know nothing.' The day he declared that 'I know only one thing: that I know nothing' the oracle in the temple of Delphi declared him the greatest wise man.

People were puzzled because he said 'I know only one thing: that I know nothing' and the oracle in Delphi said that 'He is the wisest man in the world now.' They went to Socrates and they told him about what the oracle had said. Socrates said 'I can't comment on it. All that I can say is again this, that I know only one thing: that I know nothing. Now it is not my business what the oracle has said -- you go and ask the oracle.'

And they went back to the temple and they asked, and the oracle said 'That's WHY he has been declared to be the wisest man in the world, because now he knows that he knows nothing.'

To know that 'I don't know' is a great realization.

It happened in Ramakrishna's life...

He was a simple man, very simple, extraordinarily ordinary, immensely beautiful in his simplicity. He was not like your so-called MAHATMAS -- Mahatma Gandhi, etcetera, etcetera -- he was really a sage. His fragrance spread all over Bengal, people began coming to see this mad priest of Dakshineshwar and they saw something immensely beautiful happening there. And priests and the scholars and the pundits gathered; there was a great congregation. They had gathered to declare him a new incarnation of God. All the great thinkers, scholars, and traditional priests of Bengal -- all had gathered, and they all agreed unanimously that he was the incarnation of God. When they declared this, he was just sitting in between them, laughing and chewing PAN. He was really a very simple man. And when they said 'We have decided to declare that you are the new incarnation of God' he said 'If

you say, then it must be so -- but I don't know.' And he continued chewing his PAN.
'If you say, it must be so -- but I don't know.' You see the beauty of it? Truth is so beautiful and so simple, so unassuming, non-pretentious.
You say, Parinirvana: IT IS SO. I KNOW. BUT I DON'T KNOW.
If you had stopped at I KNOW, then I would not have been happy with you. That is a kind of disease when one stops on knowledge, that is a great disease. Because you have said also: BUT I DON'T KNOW, it is beautiful.
Remember always, not knowing is the greatest knowing, and ignorance is bliss. The sage again becomes ignorant like a child; he unlearns all that life forces one to learn, he effaces it all, he wipes off the whole tape -- he becomes clean of knowledge. And at that very moment when he is utterly clean of knowledge, knowledge. happens; that knowledge is known as MAHAPRAGYA, the great wisdom.

The Sun Rises in the Evening

Chapter #3

Chapter title: Cutting off the Root
13 June 1978 am in Buddha Hall

CUTTING OFF THE ROOT (OF LIFE AND DEATH) DIRECTLY,
THIS IS THE MARK OF BUDDHAHOOD;
IF YOU GO ON PLUCKING LEAVES (OF CREEDS) AND

SEEKING BRANCHES (OF ABSTRACT PRINCIPLES),
I CAN DO NOTHING FOR YOU.
DO NOT SEEK FOR THE TRUTH,
DO NOT CUT OFF DELUSIONS.
TRYING TO GET RID OF ILLUSION,
AND SEEKING TO GRASP REALITY,
THIS GIVING UP AND KEEPING
IS MERE SOPHISTRY AND LIES.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh, hems it in,
This perfect, clear perception -- which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.
YES, THESE WORDS of Robert Browning are right, absolutely right. Truth is not something outside. Truth is not an object that you have to find, search for, seek. Truth is your subjectivity: truth is the one who is seeking; truth is not the sought, but the seeker himself. To think of truth as something outside is to miss from the very beginning; and once you take a wrong step, you go on taking more and more wrong steps because one step leads to another. It is a chain.

The first step is the most important step. In fact, it is almost half the journey. If the first step is right, you have already arrived; you have moved in the right direction.

Truth is not without but within. And everybody has been seeking it without, hence everybody is missing it. And it is not only true about truth but about all search as such. Bliss is within, so is beauty, so is love, so is joy. All the values that one wants to attain to are within one's own being.

These words of Robert Browning are of immense significance:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.

And man has believed down the ages in some truth which is somewhere in heaven far away. And one has to travel to it, and one has to go on a long, long pilgrimage. There is bound to be great effort -- practising, cultivating, preparing -- and truth is all the time waiting for you within yourself.

All the beliefs mislead you because all the beliefs are based on the false idea that truth is an object. People come to me and they ask 'Where is God?' And they think that they are asking a very relevant question -- as if God can be somewhere. They have not looked into the problem deeply. First they have to search into this questioning itself Who is the one asking for God? Who is this one searching for God? One should start from the very start. 'Who am I?' is the only significant question one can ask. And once this question is solved, all other questions are solved because God is found.

Raman Maharshi used to give only one meditation to everyone, whosoever would come to him: just to go on and on pondering, observing, watching, witnessing one thing --

to let this question become so utterly your existence that it persists even when you are asleep -- Who am I? And it has not to be repeated like a mantra. If you repeat it like a mantra you will have missed the point; it is not a mantra, it is an inquiry, and the greatest inquiry there is. It has not to be used as a meditation technique, it has to become your very life. Walking, let the inquiry be there -- 'Who is walking?' Listening right now, let the inquiry be there -- 'Who is listening?' And finally the inquiry has to penetrate to such profound depths that when you ask 'Who am I?' the inquiry is there -- 'Who is asking this question?'

Move to the innermost centre of your being. This inquiry is a movement withinwards. And this single question can solve all the problems; it is a master key: it unlocks all the locks.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.

Your belief is not going to change the nature of things. You can believe that a rose flower is a lotus -- and you can believe stubbornly, you can believe blindly and madly -- but the rose remains a rose; just by your belief it is not transformed into a lotus. Yes, you can remain in a kind of illusion, you can remain hallucinating, you can even start seeing it as a lotus. Belief creates dreams, but it cannot create reality. Belief cannot deliver reality to you because all belief is a hindrance. Belief basically means that you have believed before knowing; you are deceiving yourself. All believers are deceivers: they have lied to themselves. They have not known God, and they have started believing in a Christian God or a Jewish God or a Hindu God. They know nothing; they have not experienced anything.

Once a man came to me. He had listened for ten days, and then he came to me. He was crying, and he was an old man. And he said 'You have destroyed all that I have believed, and now I am at a loss. For almost thirty-five years I have practised a certain kind of life. I have done all that possibly can be done. And I was living in a beautiful dream, and you have shattered it all. I was thinking that I had started seeing God. I had great visions of God, and now they all have disappeared.' And he was crying like a small child whose toys have been taken away, he said 'Now, help me to start again!' And I had to laugh even though he was crying, I said 'Start again? Then you will be getting trapped into another illusion. What do you mean by starting again?' He said 'My old beliefs are destroyed; now, give me new beliefs. That's what I mean.'

People go on changing beliefs, but that never brings a radical revolution; it cannot bring. A Hindu can become a Mohammedan -- nothing changes; just you have changed your dream. A Christian becomes a Buddhist -- nothing changes; deep down everything remains the same. Unless you drop believing nothing is going to change, because belief is a deception. Belief means that you don't know and yet you think you know. And the less you know, the more stubbornly you believe -- naturally, you have to complement it. The less you know, the more arrogant, the more dogmatic, more violent you are in your belief -- ready to fight, kill and be killed because you are afraid. If somebody brings light to you, and you come to SEE that your belief is just a belief and nothing else, then all that you have invested in it has gone down the drain, then your life

has been a stupid life. The life of a believer is a stupid life, it is inintelligent.

Robert Browning is right. He says 'whate'er you may believe.' Your beliefs cannot make any change. Truth is as it is. Truth is not an object; you cannot believe in it, you cannot worship it, you cannot pray to it. Truth is your hidden reality. You are part of it, it is part of you; there is no separation between you and truth. And the first door to be opened has to open within you, then all the doors open. I am not saying that truth is not there without, but once it is known within, then you will know it without. There is no other way. Once you have seen it within yourself, then you will see it in a tree, in a mountain, in a star -- in everything. Because now you have tasted the centre; now the centre is everywhere. Now you have known the inside of things. God is the inside of things.

But the first approach, the first acquaintance, has to happen within you because that inside whIch exists within you is the closest inside. How can you penetrate into the inside of a tree? It is very very far away. You have not even penetrated your own inside -- where you already are.

It happened...

Leo Tolstoy had gone for a morning walk with Chekhov. They came across a beautiful horse in the woods, and Tolstoy started talking about the horse. And he talked in such a way that Chekhov could not believe it. He said 'What are you saying? You are talking as if you know the very inside of the horse!' -- because Tolstoy was talking about 'this morning, these birds, these trees, this sun, this sky, these clouds...' and how the horse was feeling about the clouds, and how he was feeling about the trees and the

smell of the wet earth; how the horse was feeling about the grass and the flowers and the sun. And he was saying it as if it were directly from the horse's mouth. Checkhov himself was a great artist, a great novelist, a great genius, but he had never visualized how the horse would feel. And Tolstoy was saying it so deeply, profoundly, that he said 'Leo Tolstoy, I feel as if you had once been a horse in your past lives!' Tolstoy started laughing, and said 'No, but the day I cam across my own inside, I cam across everybody's inside. Before that, I knew myself as the body -- I knew myself as if from the outside.

Have you any acquaintance with yourself from the inside, or do you only know that which the mirror says about you? That is as if you were standing outside yourself and looking from there. You know all that people say about you. Somebody says that you are beautiful, and you think you are beautiful; and somebody says that you are ugly, and you start feeling miserable; and somebody says that you are intelligent, and you are flying high; and somebody says that you are stupid, and you are shattered. Again, this is nothing but a mirror: others' opinions cannot be more than mirrors. But have you never seen yourself from the inside? And there you are; there you have always been, you are abiding there. And if you cannot know this space that you are abiding in, how can you know the inner reality of a tree or a mountain or a star? And how can you know the inner reality of the totality?

God is inside of totality. But to enter into that, one has to enter within one's own door.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.

There is an inmost centre in us all
Where truth abides in fulness...
True, absolutely true. And sometimes it happens that poets come very close to the mystics. Poetry comes closer to religion than anything else. Poetry is a glimpse into truth; mysticism is living there. Poetry is like the Himalayas seen from far away -- those sunlit peaks, those virgin snows; religion is living there as those sunlit peaks, as that virgin snow. Poetry is a distant vision of truth; mysticism, or religion, is becoming one with it, knowing it as one's innermost centre. But poetry comes closest.

Where truth abides in fulness...
Nothing is lacking in you, nothing has to be added to you. You are born perfect, because you are born of perfection. You are perfect, because the perfect is breathing within you, living in you. You are an extension of perfection. If God is perfect, then nothing can be imperfect, because all is his expression. How can it be imperfect? So, there is no need to seek perfection, there is no need to improve upon yourself. All that is needed is to know who you are, and in that very knowing one comes to feel the completion, the perfection. One has not to become perfect; one already is. and because we are trying to become perfect we are becoming more and more ridiculous.
Down the ages man has tried to become more and more perfect, and the only result is that man has become more and more ugly. The very effort is absurd. In trying to become perfect people have become guilty. In trying to become perfect they have become pathological.

In trying to become perfect, and failing again and again -- and they have to fail because they are already perfect... You cannot attain to that which you already have, so the effort is doomed to fail. And when you fail again and again and again,, naturally, a great sadness settles; one feels utterly depressed. All hope disappears, and all joy with it. Life becomes an ugly evil; one has to bear it somehow. Life becomes sin. If you are trying to become perfect, life will become sin, because you will fail, you will condemn yourself, you will hate yourself -- and a man who hates himself has gone as far away from himself as it is possible to go.

There is an inmost centre in us all
Where truth abides in fulness; and around,
Wall upon wall, the gross Flesh hems it in,
This perfect, clear perception -- which is truth.

Truth is not a thing but the clarity of perception. It is not that you will have to see something; it is only the clarity of seeing that is truth. All objects disappear, all content disappears, only a clarity remains. Everything becomes transparent -- you can see, you can see totally; nothing is hidden from you. That perception is truth.

Truth is not an object but an awakening in you. Let me emphasize it again and again that truth is within not without; it is an awakening within you; it is an awareness within you; it is intelligence functioning at its optimum. You cannot see truth; it is not a thing. You cannot grasp truth; it is not a thing. You cannot give or take truth; it is not a thing. It is your inner eye, your inner perception -- what the Hindus call the third eye.

To be alert and awake is to be true. So, let us define. Untruth is unconsciousness, and truth is consciousness. Untruth is living like a somnambulist; truth is living like a Buddha, alert, watchful, witnessing.

A baffling and perverting carnal mesh
Binds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

The splendour is within you. It is just like a fountain hidden behind a rock, and because of the rock it cannot flow. Remove the rock, and the fountain starts flowing. This insight is also of tremendous significance. And I say 'hidden behind a rock' not 'behind rocks' because there is only one rock. Somebody thinks it is because of greed that he cannot attain to truth, so one has to renounce greed. Somebody else thinks it is because of anger, violence, that he cannot attain to truth, so one has to renounce anger, violence. Somebody else thinks it is because of money, possessions, so one has to renounce all possessions. Somebody else thinks it is because of sex, love, attachment, so one has to renounce that. And people think that there are so many rocks: anger, sex, sadness, possessiveness, greed, etcetera, etcetera. No, there are not rocks, there is only one rock, and that rock is unawareness. Everything else is a by-product of that unawareness. It becomes greed, it becomes sex, it becomes anger; it can take many forms. But basically it is only one thing: forgetfulness, unawareness. We have become completely oblivious of who we are.

... and to know

Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.
Don't search for any light outside. The last words of Buddha were 'Be a light unto yourself. Be a lamp unto yourself' Don't search for light anywhere else; the light is already there, the fire is already there. Just probe a little deeper into your being, enquire. Maybe much ash has gathered around the fire... just t?robe deep inside, and you will find the spark again. And once you have found a single spark inside yourself, you will become a flame soon, you will be a fire -- a fire that purifies, a fire that transforms, a fire that gives you a new birth and a new being.
It is because of this that Martin Heidegger uses the word 'releasement' instead of 'enlightenment'. His word is beautiful. It is a releasement: something is already there, it has only to be released. Just like the seed sprouting, becoming a big tree, and then comes the spring... and there is great joy, and the tree bursts forth into thousands of flowers. But they were all hidden in the seed, the small seed. The seed has been carrying the blueprint for all that: the colour, the shape, the fragrance -- all was hidden in the seed. The tree is not anything new. The seed was unmanifest; the tree is its manifestation. It is a releasement. I like Heidegger's word, it is beautiful. It is a releasement: enlightenment is a releasement.
You are already that. You have never been other than that. Remember, remind yourself, shake yourself into awareness. Use all the opportunities of life as triggering points, as

occasions, so that you can become alert and aware of who you are.

These words of one of the great Greek mystics, Plotinus, will be of help. 'You do not really go away from It, for It is there; you do not "go" anywhere but remain present to It, yet you turn your back on It.' Or as Raman Maharshi used to say 'Enlightenment is simply to admit that you are already enlightened.'

Just to admit... Yes, Raman is stating the simple fact: it is only admitting. You are enlightened; you consist of it. You are made of light; light is the stuff' that you are made of. Then why can't you admit it? Why can't you recognize it? And rather than recognizing it, you do a thousand and one other things: you search for God, you go to the Himalayas, you move to the monasteries, you torture yourselves, you become masochists in the name of religion, you destroy yourselves, you slowly slowly commit suicide. You do everything, but just a simple thing you never do: you don't admit. Why can't you admit it? And nothing is being taken away from you. In recognizing the fact, all is gained, nothing is lost. But you have become too attached to your chains, you have become too attached to your misery -- you have started thinking that this is you.

It is like an emperor who has fallen asleep and dreams that he has become a beggar. And in his dream he has a begging bowl and rotten rags, and somebody is trying to snatch the begging bowl from him. And he will fight, he will fight to the very bitter end. It is a question of life and death -- somebody trying to snatch his begging bowl? He will give a great fight; he is not going to give it easily -- that's all that he has.

That's what has happened. Misery is all that you have. You cannot admit that you are enlightened because then you will not be able to afford misery any more. So, many times you come to the brink, many times the recognition is very close by -- you see the point -- but you withdraw, you immediately start getting as far away from it as possible. You withdraw, you turn back. You have become too attached to your misery: that looks as if that is your kingdom.

This is my observation: listening to thousands of sannyasins, one thing seems to be absolutely certain: that nobody wants to renounce his misery. People are even ready to renounce their little bits of happiness; they are ready. This is strange, but this is how it is. If I say to them 'Renounce your wife, renounce your children, renounce your home' they are ready, they say 'We are ready to go with you, Osho, wherever you say. We can renounce.' But if I say 'Renounce your misery, renounce your chains' then immediately I see that they cannot gather that much courage. They cling to it, they will fight for it.

Raman is simply saying that all that is needed for enlightenment is to admit that you are enlightened. Just think of it. Just for a moment meditate over it. Can you admit that you are enlightened? And immediately you will see that it is difficult, because if you admit that you are enlightened then there will be trouble. And the trouble will be: you cannot be angry, and you cannot be sad, and you cannot fight with your wife or with your husband, and you cannot be possessive. All is lost, and that has been your whole life. Now, this is too much, you will say 'How can one become enlightened so suddenly? First I will have to

practise.' That is only a way of postponing. You are saying 'I cannot deny the truth of what you say, but I cannot admit it right now either. Yes, you are right, you must be right; but I have to prepare myself for it.' And this is how you have been preparing for so many lives.

You missed Buddha, you missed Yoka -- you can miss me too.

And you are always preparing, and you are always postponing, and you say 'Yes, we understand what you are saying.'

Many times you are almost enlightened, and then immediately you shrink back. I say 'almost' because you can still shrink back, that's why I say 'almost'. Just one step more... but then fear grips you, you become so frightened. Then what will happen to your whole past and all your investments?

You will think that this should not be so -- what investment can there be in misery? There is; people remain miserable because through misery they gain sympathy, at least sympathy. If they cannot get love, they can get sympathy, they can get attention.

And you are too attached to attention. Things are complicated then. You are too attached to attention -- people should pay attention to you -- and you don't know what else to do. If you are miserable, they pay attention. If you are ill, they take care of you. If you go mad, everybody is kind to you. Just see the point why so many people go mad and when they go mad. There is a perfect timing to it. Whenever they are passing into some crisis, through some crisis, and they need attention, love, sympathy, care, they immediately choose madness. It is a choice -- unconscious,

but still a choice. If they remain sane, everybody is hard. If they remain sane then the world is too much; then the wife is hard, the children are hard, the boss is hard -- everything is hard. And they are tired. But if they are insane, if they have a certificate to say that they are mad, if the psychiatrist says that they are not in a position that anything should be expected from them, they can relax. Now nobody expects anything from them, and they can expect everything from everybody else.

Thousands of people who live in madhouses have only learned a trick; this is their way of life; they have learned a style. They are not all mad; they have just found a beautiful way of life where care has to be taken of them by others -- they need not worry.

Just look into all the investments that you have put into your misery. You hanker for love, and your husband never sits by your side. You hanker for love, and your wife never comes and massages you. Now, you have a headache, and she comes and she is all love. Just see the point: the headache has become a need; because love is not freely available so you start paying for love with your headache. Whenever you need love, when there is starvation, when you feel that love will be nourishing, suddenly your mind triggers the mechanism -- the headache comes.

And I am not saying that you are just pretending, I am not saying that you are pretending -- a real headache comes; there is no pretension in it. I am not saying that you are just deceiving your wife, no; you are deceiving your wife and yourself too. The headache is real, but you have learned a trick. Whenever love is starved, a mechanism triggers itself; it is autonomous. It immediately brings some illness

to you, and with illness, love comes. Your wife becomes your mother -- you always wanted her to be your mother. You have been in search of a mother not in search of a wife. Every man is in search of a mother. Every woman is in search of a father.

It is difficult to accept it, but it must be so because people's mental age remains hanging somewhere nearabout thirteen -- nobody grows psychologically more than that. Now, what more can you expect of a thirteen-year-old boy or girl? Psychologically that is the average age, so even the man who is seventy or eighty remains interested in the breasts of women -- why? for what? He is still childish. Those breasts symbolize the mother; they are symbols. He is still hankering for a mother, for a warm womb -- somebody to encompass him. But the only way seems to be to be ill, to be miserable, to be sad. And it seems that the prize is worth it; that's why you can't agree with Raman Maharshi that all that is needed for enlightenment is just a recognition. One has to admit that 'I am enlightened.' But from that admission your life will never be the same again; you cannot afford those toys you have been playing with.

Yoka's sutras:

CUTTING OFF THE ROOT (OF LIFE AND DEATH) DIRECTLY,
THIS IS THE MARK OF BUDDHAHOOD;
YOU GO ON PLUCKING LEAVES (OF CREEDS) AND SEEKING BRANCHES (OF ABSTRACT PRINCIPLES),
I CAN DO NOTHING FOR YOU.

First thing: CUTTING OFF THE ROOT -- that is Yoka's statement; in brackets the translator has put OF LIFE AND

DEATH. Yoka's words have much more significance, that significance is destroyed by this addition in brackets.
Listen:
CUTTING OFF THE ROOT DIRECTLY,
THIS IS THE MARK OF BUDDHAHOOD;
IF YOU GO ON PLUCKING LEAVES AND SEEKING BRANCHES,
I CAN DO NOTHING FOR_YOU.
Again the translator has added in brackets OF ABSTRACT PRINCIPLES to SEEKING BRANCHES. He is not wrong, but he has made Yoka's statement very small, narrowed. The statement is very wide and big -- of enormous significance. This is only one of the meanings. What is put in brackets is only one of the meanings, and that too only a secondary meaning.
So, first we will think about Yoka's own statement: CUTTING OFF THE ROOT DIRECTLY... What is the root? I told you there is only one rock that is repressing the fountain of your life, of your enlightenment, of your releasement. The rock of unawareness -- that is the root. The rock of forgetfulness -- that is the root.
CUTTING OFF THE ROOT DIRECTLY... Now, don't go on plucking leaves and cutting branches. That's what people go on doing: a small change here and a small change there; decorating, polishing, whitewashing, renovating. 'The plaster has fallen here, fix it. Something else has to be done, do it.' But the structure remains the same, the basic structure does not change. You go on adding to it, or deleting a few things from it.
If you cut the leaves of a tree, the tree is not going to be destroyed by it, the foliage will become thicker. Ask any

gardener, ask Mukta. Whenever you go on pruning, the foliage becomes thicker because the tree is an alive phenomenon, it asserts itself. If you cut one leaf, it replies by growing three leaves instead. It says 'Look, this is not the way. I have to survive. You cannot just destroy me by cutting one leaf.' It responds. It takes the challenge. Trees are people -- and very natural and spontaneous. They don't bother much about etiquette, etcetera. You cut one leaf, the tree replies by growing three leaves. You cut three, and you will see many more have come. After all, the tree has tO survive, it has to protect itself. By cutting leaves you cannot destroy the tree; in fact, the tree becomes more strengthened.

And exactly the same happens in the inner world of man. You cut anger, and you become more angry. In fact, the more you go on cutting anger -- cutting anger means repressing anger here and there -- one day you find that you are almost absolutely angry, and angry twenty-four hours a day; you are in a rage. If you go on doing it, you will be a raving maniac soon. What can you do? If you repress anger, what can you expect? Anger goes on accumulating. That's what happens to people who force celibacy. There is a celibacy that comes of its own accord; it grows out of understanding. It grows because love becomes so deep, so profound, that sex simply melts into it; sex becomes irrelevant. But there are people who force celibacy on themselves. The more they force celibacy on themselves, the more their mind is obsessed with sex; they become sex-maniacs. That's what happens to your so-called monks, SADHUS, your so-called saints and MAHATMAS: they

become sex-obsessed. They think only of sex because the repressed tries to assert itself -- it gives a great fight.
And this is no way of transforming your energies; this is simply stupid. You can change your greed from one side, it asserts itself on another side, and with more force. You can leave the world, because if you live in the world you have to be greedy, then you become greedy about heaven and paradise, and you start thinking about how much pleasure you are going to have there. This is again greed, pure greed -- call it religious but it doesn't make any difference, it is pious greed. But a poison is poison -- it may be pious poison, but it makes no difference.
Just watch people. Those who have been cutting branches and leaves -- you will find them becoming more and more deeply rooted in the world. Their heaven is nothing but an extension of this world; all the joys and gratifications that they have renounced here they are asking for there, and a millionfold. Naturally, they have renounced so much that they want to be rewarded there. All the religions of the world fantasize a heaven with beautiful women, women who never age, who remain stuck at eighteen -- they have always been eighteen. They don't perspire, they don't need deodorants. They have golden bodies; their bodies are always full of fragrance -- the fragrance of flowers, fresh. And the heaven has all the comforts that the saint has renounced here, just more and more of them. This is greed asserting itself again.
Yoka says:
CUTTING OFF THE ROOT DIRECTLY...
Don't be bothered with the branches and the leaves. One thing about the root: it is hidden, so you don't see it. It is

invisible, so whatsoever you see as your problem cannot be the root, remember it. Somebody says 'Sex is my problem.' It cannot be, because he can see it. Somebody says 'Greed is my problem.' It cannot be, because he can see it. Whatsoever you see ordinarily is not your problem and cannot be. These are just leaves and branches; the roots remain hidden deep down underneath. They are not available to ordinary consciousness; they become available when you become extraordinarily conscious.

That's what meditation is all about: becoming extraordinarily conscious, going deeper and deeper into things, not being deceived by appearances -- 'leaves and branches'; looking deeper and deeper, finding a deeper problem hidden in a problem, and going on and on just like peeling an onion. And there are many layers, many layers, and if you go on, deeper, deeper, you will be surprised: there are not 'rocks' but only one rock. In the end you will find the only problem is how to remember -- what Buddha calls 'right mindfulness', and Gurdjieff calls 'self-remembering', what Krishnamurti calls 'awareness'. The only problem is how to become luminous at the very centre of your being, alert, aware, THERE, with no sleep -- radiantly aware. That is the root: unawareness is the root. Cut the root, and you are released. This very moment you can be released.

And to cut the root you need not go on preparing; you cannot say that 'First I will cut the leaves, and then the branches, because how can I cut the root immediately? I have to prepare.' There is no connection. By cutting the branches and the leaves you are not getting ready to cut the root; it helps in no way. You can go on cutting the branches

and the leaves for millions of years and you are in the same situation. Whenever you have to cut the root, you will have to cut the root.

CUTTING OFF THE ROOT DIRECTLY... And this word 'directly' is very important: immediately, right now, without postponing, without bringing time in. If you bring time in, you will never be able to cut the roots, because if you say 'Tomorrow I will do it' then your forgetfulness, your unawareness, will have lived twenty-four hours more; your roots will become more strong. If you say 'Next life...' then meanwhile you will be nourishing your unconsciousness -- strengthening it. If it is difficult now, it is going to be more difficult tomorrow, and so on and so forth.

If you see the point, do it right now -- cut it! Don't postpone, don't bring time in.

In fact, there are two kinds of times, and you have to understand them. One is the clock time, the chronological time; I am not talking about that. There is another kind of time, the psychological time, which I am talking about. What is psychological time? It is the gap between you as you are and the idea of you as you would like to be. That gap is psychological time. You are poor and you would like to be rich -- that gap is psychological time. You are a sinner and you would like to be a saint, and that gap is psychological time. You are angry and you would like to be full of compassion -- that gap is psychological time. Ideals create psychological time, and man is caught in psychological time. And you have so many ideals: you would like to be this, you would like to be that, and those ideals are preventing you from being that which you are.

This 'should' is psychological time, the 'ought' is psychological time.

Let 'shoulds' disappear. Let there be no 'oughts'. Forget about ideals. You are not to be anybody else. You cannot be anybody else. All that you can be you already are. To see it is to cut the root. Then there is no postponement; you cannot say 'Tomorrow I will do...' Either you understand or you don't understand. If you understand, do it right now. If you don't understand, simply say 'I don't understand', but don't say 'I will do it tomorrow.' That is tricky: you are pretending that you have understood.

If you see this is poison -- and you were just going to drink, and I say 'This is poison' -- will you say 'Tomorrow I will not drink it, but right now I have poured it in the cup and I am halfway... tomorrow...'? You are saying the truth: 'Tomorrow I will not drink it, but how can I do it right now?' If you have seen the point, if you have understood me, that this is poison, will you say 'I will do it tomorrow'? In fact, the cup will slip from your hand of its Own accord; it will fall down on the floor.

'This is poison', if understood, brings immediate, radical change. This is what he means by 'directly'. Once you understand a thing, if you understand it at all, it affects you immediately. But people say 'We can understand, intellectually we have comprehended it, now we will practise, now we will think more about it, now we will change our character slowly slowly -- gradually we will go.'

To go gradually is to go indirectly. To go abruptly, suddenly, in the moment, is to go directly. And the roots can only be cut directly; leaves can be cut indirectly

because they are indirect. Roots are direct: once you cut the roots, the whole tree will die. They are at the source. Remember, the psychological time has to disappear; it is your creation. The clock will continue, and the calendar will continue, the outside time will continue, but the inside time will disappear. When inside time disappears you don't have any past and you don't have any future; then this moment is all. And when this moment is all you are direct. This is what Zen people call 'transformation in one blow'. Try to understand this psychological gap: it is between what is and what should be. Understanding is immediate; it is not of time. Just listening to me, if you see the point, you see the point. Then, suddenly, it is there in its totality. Not that you will understand it gradually -- there is no gradualness, there is no progression in it -- it comes like a sword and enters in your very core; suddenly you will see it. But yes, you can try to forget it because of your investments.

Many times I see in your eyes sudden understanding arising, but then immediately you shrink back, you withdraw. You become afraid of understanding it -- it is too much -- and you start thinking 'Wait. Don't be in a hurry. There is no hurry; we can do it tomorrow. Let us enjoy the day as we have always enjoyed.' And you have never enjoyed, you have only been miserable. 'Let's remain the same -- at least for today -- and tomorrow we will change.' And tomorrow never comes. When you bring tomorrow in, you have missed the point.

CUTTING OFF THE ROOT DIRECTLY,
THIS IS THE MARK OF BUDDHAHOOD;
IF YOU GO ON PLUCKING LEAVES AND

SEEKING BRANCHES,
I CAN DO NOTHING FOR YOU.

Yoka is right, and clear-cut. He says: I cannot do anything for you if you go on plucking leaves and branches. And that's what I would like to say to you too: Don't go on cutting leaves and branches. The problems that you bring to me every day are problems of how to cut this branch, how to cut that leaf. Rarely do you come to ask about the roots. Things are not going well with your wife, and you come to me. Things are not going well with your children, and you come to me. And the modern mind has been conditioned with such ideologies, philosophies, and psychologies, that not only do you bring the present-day leaves and branches, but dead things. Somebody comes because he has read about Primal Therapy, and now he asks 'There must have been some problem, birth trauma, when I was born -- how to resolve it?' Now you are digging up graves. Birth trauma? It may be fifty years since you were born, but the idea appeals to you.

People are always interested in the past and the future, because in both ways the mind can go on living perfectly well; only in the present does it die. These are great problems: birth trauma. 'Something has gone wrong between me and my mother, or me and my father. Now, what to do?' The mother may be dead. Now, you have a great problem. 'How to solve it?' Somebody wants to know whether to give birth to a child or not. Somebody wants to become a mother, and 'Is it the right time to give birth to a child?' Now you are becoming interested in the future. Somebody is interested in his mother and somebody is interested in his future child. When are you going to be in

the present? And these problems which you bring to me... Very rarely do you come with the root problem. These are trivia; they look very significant when you are passing through them -- they are not, they are all rubbish, superficial.

I help you to understand them in the hope that slowly slowly you will start diving deeper than the surface, slowly slowly, one day or other, you will be intelligent enough to bring the root problem. And, yes, a few people start bringing the root problem. But only the root problem has to be solved, nothing else.

Yoka is right: I can do nothing for you if you cannot understand this approach. The root has to be cut -- and suddenly, and immediately. How to cut the root? Where is the sword? From where to get the sword? And what sword? You have to understand it.

There are two kinds of thinking. One, the positive thinking, the other, the negative thinking. Negative thinking is the sword; it cuts the problem from the very root. That's why Buddhism is called the negative way, the way of negation, VIA NEGATIVA -- it is. Positive thinking means you are thinking about something. Positive thinking is thinking about something. Positive thinking creates beliefs. Positive thinking creates ideals. Positive thinking gives you images of the future, ideas, conclusions about how to live, how to improve. Positive thinking moves from a conclusion. You take the conclusion for granted, and then you start.

For example, 'God is because Jesus has said so' -- you have taken the conclusion. Now, Jesus may be wrong, Jesus may be deluded -- who knows? I may be wrong, I may be deluded -- how can you take a conclusion from me? My

conclusion is my conclusion, and it cannot be yours in any way; if you make it your conclusion, it will be false. In my hand it was an alive bird, in your hand it is a corpse, and Soon it will stink. In my hand it was my experience, transferred to your hand it is borrowed. It has no meaning because it has no life. And that's what happens. Whenever a live truth is transferred, communicated, it never reaches the same to the other; it changes through a thousand and one forms. Now, Jesus is twenty centuries past; in twenty centuries man has done all kinds of mischiefs with his words.

Just a few years back a Christian missionary came to see me. He said 'Are you the Christ? If you are the Christ, can you do the miracles that he did?' I was in a generous mood, so I said 'Okay. You just tell me what miracles.' He said 'First, he walked on water -- can you walk on water?' I said 'I walk on nothing. That is old cap, walking on water. Underneath me the whole earth has disappeared.' He said ' With a few loaves of bread he fed thousands of people...' I said 'Without any loaf of bread I am feeding thousands of people; many are nourished. And with a loaf of bread the nourishment cannot go very deep. I am feeding with loaves o f spirit.' Now, he looked a little puzzled, he said 'And he turned water into wine...' I said 'What do you think I am doing? Can't you see so many intoxicated people around? I am turning air into wine!' Then the last thing he said 'And... but... he called Lazarus out of his death...' I said 'That's what every Buddha has always been doing -- calling people out of their graves. It is nothing special, it is not a miracle -- that's the function of a Buddha. People are dead; everybody is a Lazarus. There is nothing special in Jesus

calling Lazarus out of the grave, but there is something special in Lazarus that he heard it.' I said to the missionary 'I can call you back from your grave, but will you hear? The point is not with Jesus, the miracle was done by Lazarus. Jesus was calling, but only Lazarus came out of the grave, and Jesus was calling many people. I am also calling many people out of their graves, a few come.'

But this is how words become slowly slowly false; they lose all beauty, all truth -- they become stories, they become myth. When I say something to you it is alive, when it reaches your hand it will be dead. To me it was truth, to you it will be a belief. Positive thinking starts with belief: 'Believe first.' Positive thinking's essential formula is: 'Believing is seeing. If you believe you will see.' If you believe totally you will certainly see. You can believe in anything, and it will start happening to you. But that will be just a dream enhanced by your belief, created by your belief, projected by you.

Buddha's approach is negative. The negative mind, the negative thinking, does not start with any conclusion. It drops all conclusions, it simply gets rid of all beliefs, all scriptures, all doctrines, all creeds. It says 'This is not my experience, so I cannot claim truth for it. Why should I carry it? This is all junk.' Negative thinking means that you drop all the conclusions that you have taken for granted from others. A point comes when nothing is left in your mind, because all is borrowed.

Just look inside. All that you think of as your knowledge is borrowed knowledge, and how can the borrowed be knowledge? It is information. You are just repeating it; you

are being mechanical in repeating it. Negative thinking begins with no conclusion, with no belief, with no thought. Drop all belief, drop all thoughts. That's why I say R. H. Blyth is right when he says:

IF YOU GO ON PLUCKING LEAVES (OF CREEDS)
AND
SEEKING BRANCHES (OF ABSTRACT PRINCIPLES),
I CAN DO NOTHING FOR YOU.

That is one of the meanings: the definition of negative thinking. Just try to see the point. If you are in a negating state -- when you have negated all -- what will be left? Only your consciousness, pure consciousness. You have eliminated all, you have dropped all that was given by the society, you have dropped all conditioning, you are no more a Hindu or a Jaina or a Christian; you don't know who you are, you are simply a nobody.

The negative mind has to-come to this point of being a nobody. You are just void, empty -- empty of all that has been poured into you from the outside; you have emptied it out, you are a clean slate. You are just a pure mirror with not even a single particle of dust on it. In this moment the root is cut. In this moment the sword is created. How can you remain unenlightened in such a moment when your eyes are absolutely clear?

This clarity, this crystalline clarity, this utter purity of vision, perception -- this is truth; it creates the sword of negative thinking. And negative thinking is the highest kind of thinking -- the greatest. Only mediocre minds cling to positive thinking. The highest mind moves to the peaks of negativity. He drops all burdens; he simply becomes unburdened. In that unburdening is freedom, releasement.

And when thinking stops, thanking begins.
This negative thinking is synonymous with waiting, because there is nothing to do. You don't have any conclusion. You cannot search for God because you don't know. God has no meaning in the world of negative thinking. You cannot search for liberation -- it has no meaning. You cannot practise virtue -- you don't know what is virtue and what is sin. In the state of negativity you don't know anything, so nothing can be done. One can only wait, and only wait.
Just the other night I gave sannyas to a new, beautiful woman. I have given her the name Tada; it is a Japanese word, it means 'just', 'only'. When there is nothing left but only you, not even the idea of I, but only the essence of I -- TADA; just consciousness is left, all content has been dropped; contentless consciousness is left -- what can you do now? You cannot go to the East, you cannot go to the West, because those are all beliefs. You cannot look up, you cannot look down -- those are all beliefs. You cannot do this, you cannot do that, because the choice is always from a conclusion. You cannot be good, you cannot be bad. Then what is left? Then waiting is left, just waiting . TADA; and that purity of waiting is immense; that is the greatest benediction that can happen to a man, the greatest joy that one can know, because in that waiting all happens. It is not a search, it is a waiting.
Waiting allows the whole to take possession. You disappear, the whole appears. Waiting is vacating for the truth to be. It is void, voidness -- empty of all that we have known, experienced, believed -- and then from nowhere, or everywhere, comes the feeling of being lifted up. Gratitude

arises naturally and spontaneously as when we receive a loving gift. Thinking stops, thanking begins. This is prayer. It has nothing to do with your silly ideas of God, and prayer, and all that. This is prayer : when you are waiting, waiting, waiting, empty. And there is nothing to do, there is no way to do; you cannot get occupied. When you are just silent, utterly silent -- a kind of absence -- one is lifted up; the whole takes you. In that lifting up arise gratitude and prayer.

This will help you to understand the miracle, or the puzzle, of a Buddhist praying. Christians have been puzzled. Hindus have remained confused about it -- how a Buddhist can pray, because he does not believe in God. How can a Buddhist pray? The Buddhist can pray, but his prayer is not your so-called prayer. His prayer is a sheer feeling of gratitude. It is not addressed to anybody. He does not pray to God; he simply prays. What can he do? He is lifted up. The whole has taken him, possessed him; the whole has come in him, rushing from every side, from everywhere or from nowhere. He is no more the same; all is light, all is freedom, and all is love. How can you remain ungrateful? He does not bow down to anybody in particular, he simply bows down. His bowing down is pure: it is a gesture, unaddressed. He does not thank God, because there is no God, but he thanks, he thanks the whole existence.

Enlightenment has not to be sought actively, to be brought about, because it is already there. Waiting is all that is needed: waiting, just waiting, TADA, with no object. If you are waiting for something, you are not waiting; then positive thinking has come in. If you are waiting for Krishna to come and play on his flute, this is not waiting. If

you are waiting for Christ to come and save you, this is not waiting. If you are waiting for me to come and help you, this is not waiting; positive thinking has started.
Waiting is simply waiting; not waiting for somebody, not waiting for something to happen. How can you wait for something you don't know? And all that you will think should happen will be wrong, because it will come out of your past, and your past has been nothing but darkness, your past has been nothing but ignorance. Negative thinking cannot do anything -- not even think about what is going to happen. This state, this silence, this utter purity, is the death and the resurrection.
Waiting has no object, and that's what meditation is. Let me define meditation: meditation is waiting without prospect, waiting for waiting's sake. And truth is always there, pulsating at the core of being. Waiting allows it to bloom. Waiting helps you to melt. Waiting helps the innermost to express itself. Waiting releases the song that you are, the celebration that you are.
That's why Yoka says:
DO NOT SEEK FOR THE TRUTH,
DO NOT CUT OFF DELUSIONS.
If you seek, you will miss. Seek not, because seeking is a positive effort. Wait. Jesus says: Seek, and you shall find. Yoka says: Wait, and you have found. There is no 'shall' in it. Wait, and you have found. Jesus says: Knock, and the door shall be opened unto you. Yoka says: Wait, and the doors are already open; they have never been closed. And do not cut off delusions because there is no need. Unless you know truth, you cannot know what delusion is, what illusion is. Those are all beliefs: 'the world is illusory'. And

you have not even known truth, so how can you know what is illusion? To know the false as false you will have to know the real as real, then only can the false be understood. They both come into your understanding simultaneously: you cannot know the real without knowing the false, you cannot know the false without knowing the real. They are together; it is a single understanding! Seeing the real, you know what is false and what is real. But when you know what is false you need not destroy it, because it is false. It is not there to be destroyed at all.

DO NOT SEEK FOR THE TRUTH... wait, and DO NOT CUT OFF DELUSIONS... because if you start cutting off delusions, you will again be cutting leaves and branches. Create negative thinking, create the negative mind. That negates all, and negates absolutely, and leaves nothing inside -- keeps you utterly void. That is the sword; it cuts the roots. In that negative state self-remembering arises -- it just overflows, you are full of it, you are it.

TRYING TO GET RID OF ILLUSION,
AND SEEKING TO GRASP REALITY, --
THIS GIVING UP AND KEEPING
IS MERE SOPHISTRY AND LIES.

Yoka is very clearcut. He says: Trying to get rid of illusion, trying to get rid of maya, and the world, and this and that, is all nonsense. You don't know what illusion is. The moment you know, you are already out of it. Trying to get rid of illusion is like, in a dream, trying to get rid of a dream. And you are in a dream. And you know perfectly well that there are dreams within dreams within dreams.

You can dream, in a dream, that you are going to bed to sleep. And then you sleep, and then you can start dreaming

-- dream within dream -- and in the dream you see that you have gone to the movie, and you see the movie. And you can go on and on in this way. In a dream you can dream also that you are renouncing the world: you have become a renunciate, and you are going to the Himalayas. To be in the market or to be in the Himalayas is all dream. In the morning, when you wake up, are you going to say 'Now I am going to destroy all those dreams because they are not'? How can you destroy them when they are not? You will simply laugh, you will say 'Ha ha ha! So there is nothing!'
TRYING TO GET RID OF ILLUSION, AND SEEKING TO GRASP REALITY, -- THIS GIVING UP AND KEEPING IS MERE SOPHISTRY AND LIES.
If you can understand this, you have a key. And do it right now. Be direct and immediate. There is no need to destroy illusions and there is no need to grasp reality, because reality is all that is, and illusion is not there and never has been there. All that is needed is to drop all lies and sophistries. In the name of philosophy, only sophistry continues: philosophy is nothing but very sophisticated sophistry -- cunning, clever, calculating. Forget all about philosophies, religions, creeds, dogmas. Be alone. Wait. And wait for nothing in particular; wait for waiting's sake, and all is yours.

The Sun Rises in the Evening

Chapter #4

Chapter title: Learn to Breathe this Air
14 June 1978 am in Buddha Hall

The first question:

Question 1

WHAT IF THERE ARE ONLY MIRRORS AND MIRRORS AND MIRRORS REFLECTING EACH OTHER?

PRABUDDHA, IT IS SO. That s precisely how it is, because all is consciousness.

Consciousness is a mirror -- a mirror reflecting mirrors. When your consciousness is clean, clear, unobsessed by anything, unoccupied, this is how one realizes reality. All is one -- the same consciousness. And this is the beatitude, the benediction, the splendour.

Once it happened...

Ramakrishna was drinking tea. A few disciples were sitting there, Vivekananda was also there, and Ramakrishna started saying 'This cup of tea is God himself.' NOW, this was too much for Vivekananda. He was a well-educated man, logical, rational -- this looked like absolute nonsense. 'A cup of tea... and God? Ramakrishna must be mad. Now, this is going too far.'

Just to reject the whole idea he went out -- just as a protest. He didn't say anything to Ramakrishna, but the protest was there; he simply went out. Another friend of his followed him, and they both started smoking outside the temple. And they were both laughing and joking about Ramakrishna and 'the absurd things he sometimes says'. Now look, a cup of tea... and God? This is utter nonsense!' While they were talking, suddenly Ramakrishna came out. They were a little embarrassed because they were smoking. Ramakrishna touched Vivekananda, and suddenly everything changed with that touch: he could see even the cigarette and the

smoke as God. And for three days that consciousness persisted.
After three days he fell at Ramakrishna's feet and said 'I'm sorry. Everything is God. Now I know. But give me back that experience, now I don't want to come back.' Ramakrishna said 'Given, it can't be eternal. You will have to come back unless you rise to it. It was a gift. It is as if somebody is asleep and dreaming, and you shake him up, and he opens his eyes and looks at you. But his inner sleep is not complete: for a moment he wakes up, and then falls into sleep again.' Ramakrishna said 'It was just like that. I simply shook you up because I could see the protest, I could see that you think this is absurd.'
And it looks absurd because we don't know what reality is. I am reflecting you, you are reflecting me, and so on and so forth. The trees are reflecting you, and you are reflecting the trees, and so on and so forth. All mirrors -- in all shapes and sizes. This is a mirror palace; it consists only of mirrors because it consists only of consciousness.
The only discovery of all the Buddhas is that only consciousness is real, only consciousness is. You can call it God, you can call it enlightenment, you can call it NIRVANA, or whatsoever you choose to call it you can call it, but those are only names, differences in names. The message is simple and clear and loud: that we all consist of pure consciousness.
If you can stop the constant flow of thoughts even just for a moment, you will be able to see it.

The second question:
Question 2

WHEN THE INTERNAL TALKING STOPS, IS THIS ENLIGHTENMENT?

Parivesh, when the internal talking stops, who cares? Who is there to care? Who is there to raise the question 'Is this enlightenment'? If you can still ask the question, then it is internal talking continuing. If you can still see that this is enlightenment, then nothing has happened; then the mind is back from the back door. It has jumped upon your enlightenment too, and it has destroyed it.

Enlightenment is not an experience, that's why nothing can be said about it. Enlightenment is not one of the series of experiences that you have lived through. Enlightenment is not something that happens to you like a content in the mind. When the mind is not there you don't say 'This is enlightenment', you don't feel it as an experience; rather, on the contrary, you see it as your nature. It has always been so -- just because of that internal talk you were too occupied and you could not see it. It is not a realization, it is only a recognition, a remembrance. It has always been so from the very beginning -- just you had got lost into thoughts, fantasies. Now the fantasy is no more there, you are back home. It is your home.

Enlightenment is not an experience; it is your interiority, it is you. One does not become enlightened; one comes to know that one is enlightenment, one is light, one is consciousness.

But, Parivesh, your question is philosophical. WHEN THE INTERNAL TALKING STOPS, you ask, IS THIS ENLIGHTENMENT?

Don't be philosophical about these things -- these are not philosophical things. You cannot think about them; you can

only be, and know; be still, and know. If I say 'Yes, this is enlightenment' I will only be giving you an idea. That will burden your mind more, that will become part of your internal talk. Then you will not talk much about money, and women, and you may start talking about enlightenment, God, Buddhahood. But it is the same. The object of thinking does not matter much -- you can give any object, and the thinking can weave and spin around it. The question is that the thinking should disappear, evaporate.
So, don't make enlightenment in any way a goal. Enlightenment is the very source, the very ground, of your being. You consist of enlightenment, you are made of this stuff called enlightenment. So, naturally, when you are silent and there is no distraction -- thought means distraction, thought means going away from yourself, thought means something has come between you and yourself, thought means you have moved into the future or into the past, thought means you are not here, you are not now: all this is implied in thought -- when there is no distraction, you relax into your source. Slowly slowly you rest into your being.
Martin Heidegger has called this resting into yourself 'the releasement'. He has also called it 'the enchanted regioning'. There is a region inside you, the enchanted region, a space where you are still God, where you have not fallen at all -- where you cannot fall in the very nature of things; where you still live in the Garden of Eden, where the fall has not happened -- cannot happen.
One cannot fall from God and God's paradise; one can only fall asleep. This is my interpretation of the biblical story. Adam has not been driven out of the Garden of Eden, he

has fallen asleep. By eating the fruit of the Tree of Knowledge he has fallen in dreams, he has started thinking. That is the meaning of the whole parable. That is the meaning of the symbol of the Tree of Knowledge: he has started thinking. Thinking, he has gone away -- in thinking only; otherwise, he lives in the same place. But he is no more available to God; he has moved into fictions, imaginations.

Wake up, and you have always been enlightened. Just wake up. Open your eyes. Don't let enlightenment become an idea in you, otherwise you will think about it, and that will be a distraction.

The third question:

Question 3

WHERE IS THE LOVE IN BUDDHA'S TEACHINGS? I CAN'T FEEL IT.

It is like going to a chemist's shop and telling him 'I can see all kinds of medicines and drugs here, but I don't see any kind of health.' Medicines bring health. They have to be absorbed, then they change your chemistry: health arises, is discovered.

Buddha does not talk about love; he is simply giving you the key to inner change. If you use the key, love will arise, love will flow -- love will be a consequence. What is the point of talking about health? A person goes on talking about health... You go, and you are ill, and he goes on talking about health and never gives any medicine to you -- how long are you going to listen to this man? Sooner or later you will be fed up, and you will say 'I am fed up. Give me some medicine. I have come here not to listen about

health, I have come here to be healthy and whole. Talking won't help.'

So Buddha does not talk about love, but he prepares the ground where love blooms. You will not find any talk about love in Buddha's teachings -- he has not even used the word 'love'. But he is a scientist of the soul; he simply gives you medicines. Health is going to happen within you. There is no need to talk about love, there is no need to talk about God, there is no need to talk about the ultimate results; all that is needed is to persuade you, to seduce you, into taking the medicine.

You are like small children who will not take the medicine -- and medicines are bitter -- instead they will run and escape from the mother, they will hide. And they will say 'We are not going to take this medicine, this is too bitter.' Their whole concern is that the medicine should be a sweet thing; they are not concerned about the outcome, they are only concerned with the momentary taste. And there are many in the world who become attached to teachings which look sweet.

Buddha may not look very sweet -- he is not, he is bitter. He himself has said that he is a physician, that his approach is not that of a preacher but that of a physician; he treats ill people. And this whole world is a hospital, everybody is ill. What do you want? Do you want Buddha to talk about love? How is that going to help you? And how are you going to understand it? He will talk about love -- his love, and you will understand about love -- your love. And they are poles apart -- diametrically opposite. His love is a state, it is not a relationship. His love does not depend upon anybody else, his love is simply his overpouring. He is so

full that he has to go on overflowing, he has to go on sharing; he is super-saturated, superabundant. There is no way he can avoid loving -- he is love.
When you are in love you are not love, you are only in love. When you are in love it is a kind of relationship, a need; you are a beggar. When you are in love you are asking for love. 'Give me love' -- that's what you call love. Even if you have to give a little bit, you give it only as part of the bargain. But you want to snatch more than you have been given. That's the conflict between all the lovers, husbands and wives -- constantly fighting and quarrelling. What is the base of it? Each is thinking 'I am giving more and receiving less -- the other is cheating.' Both want to cheat each other. And I can understand what the problem is. When you are asking for love, one thing is certain: you don't have any love in your being; otherwise, why should you ask? If you have, you need not ask; you will be fufilled by it, it will be welling up in you, it will be flowing. In fact, you will ask people to receive, to open their hearts. And you will feel grateful to people who receive your love. You will not be a beggar, you will be an emperor.
Buddha is an emperor. He gives, and he is thankful to all those who receive. When you go in love, you are just a beggar: two beggars begging each other. The outcome is misery, the outcome is ugly, the outcome is hell. Buddha's love is not a relationship, it is relating. He simply relates; but there is no bondage in it, there is no obsession with any per-son in particular. Buddha talking about love will be saying one thing, you will understand something else. That's what happened with Jesus: he talked about love, but he has not been understood at all. A church has arisen

around him which is unloving, absolutely unloving; otherwise, how can you explain all the wars which have happened between Christianity and other religions, all the crusades, all the murder, the killing, and all the bloodshed? Jesus may have talked about love, which is the love of a Buddha, but the followers... ? they understand in their own way. And when your understanding is not clear, great things can become great dangers.

Buddha has not talked about love -- and Buddhism is the least ugly religion in the world -- he has not talked about 'loving your neighbours as yourself', and he has not given you any message to serve people. But he has given medicines -- his meditations are his medicines. If you go into meditation, love will arise; it is a consequence.

You ask, Tusheer, WHERE IS THE LOVE IN BUDDHA'S TEACHINGS?

There is no love in the teachings -- the teachings are medicinal. Go into those teachings. Let those teachings become your heart. Let understanding arise, and you will find love following that understanding, coming as a shadow. It need not be talked about -- love will come. Forget all about love -- it comes of its own accord. Become silent.

That's why I can understand your question. It is relevant -- many have asked it before. One expects a Buddha to talk about love, but your expectations are your expectations; no Buddha is obliged to fulfil them. He has to work from his vision. His vision is that you need an alchemical change of your consciousness, then love will come: it will be a flowering.

Look at a gardener. When he is cleaning the ground to plant rose bushes, are there any flowers? And if you see the gardener cleaning the ground, and removing the stones and the rocks, and replacing earth, you will be puzzled -- where are the rose flowers? And then he brings the rose bushes, and you will be puzzled -- where are the rose flowers? And then he plants the rose bushes, and waters them, morning, evening, and takes all kinds of care, and you go on wondering -- where are the roses? But one day, suddenly, you wake up in the morning and the fragrance is there. The bush is aflame with flowers.

Just like that it happens. Love will come on its own; you cannot bring it. And the love that you practise will be false, artificial -- an artifact. Love has to descend: it has to come from above. Then it is divine, and then it has a totally different song to it, a different dance to it. Then it doesn't bring misery, then it creates celebration in existence.

The fourth question:

Question 4

DO YOU KNOW ANYTHING ABOUT THE RADHA SOAMI RELIGION AND ITS MASTER SAINT, CHARAN SINGHJI? I HAVE RECENTLY READ THREE BOOKS FROM THE RADHA SOAMI AND WOULD LIKE YOU TO COMMENT ON THEIR BELIEFS:

FIRST: THAT THERE HAS ALWAYS BEEN AT LEAST ONE LIVING MASTER SINCE BEFORE BUDDHA'S TIME AND CHARAN SINGH IS THE CURRENT ONE.

SECOND: THAT THEIR 'AUDIBLE SOUND CURRENT' AND FIVE SACRED MANTRAS ARE THE ONLY VALID MEDITATION.

THIRD: THAT ONLY CHARAN SINGH CAN 'CONNECT' ONE TO THE SOUND CURRENT.
FOURTH: IF YOU BECOME HIS DISCIPLE YOU MAY HAVE TO GO THROUGH OTHER INCARNATIONS, BUT NEVER LOWER THAN YOU ARE NOW.
FIFTH: THAT THERE ARE AT LEAST SEVEN HEAVENS, EACH HIGHER THAN THE OTHER, AND ONLY CHARAN SINGH CAN TAKE YOU UP. OTHER SAINTS CAN ONLY TAKE YOU UP TO THE SECOND HEAVEN, WHERE JESUS AND BUDDHA LIVE.
I AM NOT A DISCIPLE OF CHARAN SINGH AND HAVE NO DESIRE TO BECOME ONE, BUT THE RADHA SOAMI BOOKS DID LEAVE ME VERY PUZZLED.

It is all bullshit.
FIRST: THAT THERE HAS ALWAYS BEEN AT LEAST ONE LIVING MASTER SINCE BEFORE BUDDHA'S TIME AND CHARAN SINGH IS THE CURRENT ONE.
If all is divine, then this is nonsense. These are old ego games. The whole existence is full of God. And it is not that somebody is more of a God and somebody else is less of a God -- God is not a quantity. It can't be 'more' and 'less'. The idea that only one or two or three or four or five Masters are there makes it appear as if God also has limitations. There are no limitations.
The Master is hiding in everybody; the real Master is never outside, the real Master is inside. The outside Master is just to provoke the real Master within you, that's all. Somebody has awakened, and you are fast asleep -- but you have as much capacity to be awake as the one who has become

awakened. The capacity is there, intrinsic in you. And the outer Master, the person who is awakened, cannot give you awareness; he can only shake you -- awareness will well up within you. He is not going to give it to you; nobody can give anything to you. You need not have anything from anybody; God has given you all that you need, all that you will ever need.

When you shake up somebody, when you call him, and he opens his eyes and becomes awake, have you given him anything. You have not given him anything, you have simply created an occasion in which his capacity to be aware started functioning.

A Master is just a device.

There are thousands of Masters around the world, and the people who claim 'I am the only one', be certain that they at least are not, because how can the person who has arrived claim that 'I am the only one'? He will know -- at least this much he will know -- that there are others; the earth is big. And life does not exist only on the earth, it exists on at least fifty thousand more planets. Just one Master, Charan Singh?... It will be too much for him to manage. Think of poor Charan Singh too -- it will be too much. The world is vast. There are thousands of Masters, and not only on the earth but on other planets too. Wherever there are people asleep, there are always a few people who are awake.

And, remember, the person who is awake cannot claim anything about his awareness, about his awakened state, because he knows that he is awake only because he is capable of falling asleep. And those who are still asleep are capable of becoming awake: you can fall asleep only because you can have awareness, otherwise how can you

fall asleep? Awareness is a must. Sleep and awareness are both manifestations of awareness. In sleep, the awareness becomes a seed form; it closes itself just as you close your windows and doors in the night and you go to sleep. In the morning you wake up, you open the doors and windows again, and you allow the light to enter again.

And people who are asleep sometimes become awake even without a Master, because life itself sometimes can provoke you into awareness. The Master is not a must. There are people who have become awakened without any Master: just by going deeply into the misery of sleep, into the night-mares of sleep, they have become awakened. The very agony has disturbed their sleep.

The Master is only one of the situations, and nobody who has arrived can claim 'I am the only one.' If the claim is there then it shows only one thing: that this man is fast asleep and dreaming.

SECOND: THAT THEIR 'AUDIBLE SOUND CURRENT' AND FIVE SACRED MANTRAS ARE THE ONLY VALID MEDITATION.

There are millions of meditations in the world, invented, discovered, down the centuries. And any meditation is valid if it wakes you -- validity has nothing to do with meditation. You will be surprised to know that the English poet, Tennyson, used to use his own name as a mantra. 'Tennyson, Tennyson, Tennyson...' He would repeat it a few times, and that would give him such peace and silence. Now, your own name can do it -- it is not a question of any special sound, that when you repeat 'Rama, Rama...' or 'Aum, Aum...' or 'Allah, Allah...' then you will wake up. It is again as if somebody is asleep; create any noise around

him -- 'Rama, Rama...' or 'Coca-Cola, Coca-Cola...' or 'Live a little hot, sip a Gold Spot' -- anything, just go on repeating it, and the man will open his eyes and say 'What are you doing? Why are you disturbing my sleep? Have you gone mad?'

Any sound will work because all sounds are divine. All names are his, yes, Coca-Cola too. Remember Ramakrishna again. If a cup of tea is God, why not Coca-Cola? In fact Coca-Cola is the only international thing in the world -- the only thing. Even in Soviet Russia, Coca-Cola... They may not love the American way of life, but they love Coca-Cola. That should be the universal symbol of brotherhood and love. You may not believe in somebody else's God, in his church, in his temple, in his scripture, but as far as Coca-Cola is concerned nobody is a Mohammedan, nobody is a Hindu, nobody is a Christian. Coca-Cola is a Christ symbol.

Any sound will do; all that is needed is a constant repetition, and with awareness. When you are repeating a sound just remain watchful. If you are not watchful then no sound will do, then you can have the best mantra in the world, given by the most enlightened person -- it won't work. It works only when you are in a witnessing state. You repeat the word, and you remain a witness to it: you repeat 'Rama, Rama, Rama...' and deep inside you are watching -- watching that you are repeating it, watching the sound arise, watching the sound taking form, moving, slowly disappear-ing, watching the gaps between two Rama's.

And slowly slowly make the sound more and more subtle. So, there are four stages of mantra. First: repeated loudly,

so others can hear it. Because you are not alert enough, if you only repeat it inside without your lips moving, you may not be able to be aware. It has to be shouted, it has to be loud, as if somebody else is repeating it: 'Rama, Rama, Rama...'. You have to be alert; you cannot fall asleep. When you have learned that, then repeat it with closed mouth, your lips not moving at all. Just repeat it inside. It will be in your throat; it has become a little more subtle than the gross loud repetition. Then go a little farther, deeper. Then don't repeat it -- at the third stage don't repeat it -- let it happen. If you have worked on the sound for long, then it repeats itself -- it becomes autonomous. And you know, you know that sometimes a line of a song becomes autonomous and it goes on repeating itself. You don't want to repeat it; you are doing something, and it comes suddenly and starts repeating. It drives you crazy too. The same happens if a person has been working years on a sound: there is no need to repeat, he simply sits silently and the sound comes up; it starts repeating. You are just a listener, a watcher: this is the third stage. And the fourth stage is when the sound disappears completely. There is no repetition, only the watcher is left.

These four stages of sound repetition or mantra or chanting are just to learn how to be aware. You can use any sound, that's why I say that this is all nonsense: THAT THEIR 'AUDIBLE SOUND CURRENT' AND FIVE SACRED MANTRAS ARE THE ONLY VALID MEDITATION. You can create your own meditation, and my feeling is that will be fir more valid because whatsoever you like and love is going to have a deeper impact on your being than anything else.

THIRD: THAT ONLY CHARAN SINGH CAN 'CONNECT' ONE TO THE SOUND CURRENT.

You are connected with it. You are not disconnected from it -- nobody is needed to connect you with it. These are the people who exploit you. If you are not connected with that current of life, you cannot live for a single moment. You are alive; your life is a proof that you are connected with the sound of God, with that silence, with that music, melody. You are part of it -- a note of that melody. What happens when you live with a Master is that he is consciously connected and you are unconsciously connected; not that he is connected and you are not connected -- the difference is only of consciousness. He is consciously connected: he knows that he is connected, and you don't know that you are connected. You are also connected; he simply helps you to become aware of the phenomenon. He makes you aware of the fact -- he does not connect you. These are the people who exploit you, these are cunning people. Beware of them.

FOURTH: IF YOU BECOME HIS DISCIPLE YOU MAY HAVE TO GO THROUGH OTHER INCARNATIONS, BUT NEVER LOWER THAN YOU ARE NOW.

Have you ever heard of anybody going lower? There is no way to go lower -- nobody has ever gone lower -- because whatsoever you have learnt, you have learnt, and whatsoever you have known, you have known. You cannot fall back -- there is no way of falling back -- everything moves ahead. That's why I say these are cunning people. They can make you afraid that if you don't become a disciple you may become a dog or a crocodile. And then, naturally, fear arises. 'A crocodile? A dog? Then why not

protect oneself... become a disciple of Charan Singh?' At least you will not become a crocodile, you will not become a dog, or there are worse things also: cockroaches, and rats. You can choose your own idea. Just think of becoming a cockroach, and great fear arises. And one would like not to become a cockroach...

In the name of religion people have been exploited down the ages; and these have been the trade secrets: create fear and create greed -- these are the two trade secrets. If somebody is trying to create fear in you or is trying to create greed in you, escape from that place. That place has nothing to do with religion, because real religion has to free you from all greed and all fear. These are the symptoms of a pathological situation. The man who is creating fear or greed -- which are two aspects of the same coin -- will make you afraid of hell, hell fire, and he will make you greedy for heaven.

But Charan Singh seems to be really clever and cunning, because if you talk of only one heaven, then Jesus can lead you there, Buddha can lead you there, Kabir can lead you there, and Nanak can lead you there -- anybody can do it. There are 'seven heavens'; now, he has invented six more. And when people talk about such things, of course, one starts feeling that 'Others talk about only one heaven, and this man says there are seven... he must know more!'

Have you heard... you may not have heard the name. In Mahavir's and Buddha's time, there was a man -- may have been a past incarnation of Charan Singh! -- his name was Matli Ghosal. He talks about seven hundred hells and seven hundred heavens. Now, he 'knows', and many people followed him. And the reason was that Mahavir talks only

about one, and Matli Ghosal says 'Look! He only knows about one -- he has only entered the first -- I know about seven hundred.' Now, if you want to go a little ahead you can know seven hundred and one; nobody can prevent you. These are stories which you can invent. These stories have prevailed in the name of religion: these are the stories that have destroyed the credibility of religion. These stories and these cunning people are the root cause of irreligiousness in the world. Because of these people suspicions have arisen. Remember, let me repeat it again, a real Master never makes you afraid; in fact, he makes you fearless. He says there is no hell, he says there is no heaven; these are all psychological states. Hell is nothing but a projection of inner agony, and heaven, also, a projection of inner ecstasy. The states are inner. And you can be free only when you are free of both.

It happened...

A mystic woman, Rabiya, was seen in Baghdad one day. People used to think she was mad. She was a real Master: real Masters have always been thought to be mad, because they speak a language that people don't understand. They speak the language of fearlessness, freedom, truth. They don't talk about fear and greed, and what is understood in the market-place. People saw Rabiya running, and they asked Where are you going?' And she was almost creating a scene. A crowd gathered, because in one hand she had a burning torch and in the other hand she was carrying an earthen pot full of water. And she was running so fast that people thought that there must be some emergency. And they asked 'Where are you going, Rabiya? What has happened?' And she said 'Unless I drown hell with my

water and burn heaven with my fire this world is going to remain irreligious.'

When you come close to a real Master, he gives you the taste of fearlessness. There is no way of falling back; nobody has ever fallen back, nobody can fall back. This is a stupid idea, but there are millions who become very impressed by stupid ideas; in fact, they only become impressed by stupid ideas.

And, FIFTH: THAT THERE ARE AT LEAST SEVEN HEAVENS, EACH HIGHER THAN THE OTHER, AND ONLY CHARAN SINGH CAN TAKE YOU UP. OTHER SAINTS CAN ONLY TAKE YOU UP TO THE SECOND HEAVEN, WHERE JESUS AND BUDDHA LIVE.

So generous of Charan Singh... At least he allowed these poor fellows, Buddha and Jesus, to live in the second -- he might not have allowed! It is his story. Generous... I am thankful... And what about Nanak and Kabir, and what about other saints and Masters who are not so well known as Buddha and Jesus? He has allowed Buddha and Jesus just to attract Buddhists and Christians. But what about lesser known Masters? Kabir and Nanak must be in the first! What about poor Mohammed? If Charan Singh can allot him some place in the first that will be too much. And what about Yoka? or sinners like me? If we can get a place even in the seventh hell that will be too great!

This type of game is very old, it is not new. These people are mad egoists. Beware of such people, avoid them.

And you say: I AM NOT A DISCIPLE OF CHARAN SINGH AND HAVE NO DESIRE TO BECOME ONE BUT THE RADHA SOAMI BOOKS DID LEAVE ME VERY PUZZLED.

There is danger. If you are puzzled, you have already become impressed. If you are puzzled, you have already taken one step towards disciplehood. Why should you even be puzzled? Can't you see that crap is crap? Why should you be puzzled? It is so simple. Please, don't be puzzled, otherwise there is danger. Once you are puzzled, you have started thinking about it. And once you start thinking about it, you will need some explanations. And these people are very clever at explanations. Because their whole idea is fictitious, explanations are possible, clever explanations are possible.

Truth cannot be explained, but lies can be explained very beautifully. They are lies, man-made; you can adjust your lie to any explanation. Truth is uncompromising.

So, if you become puzzled, you will read more books, you will become more puzzled, and sooner or later you will have to go to Beas, to the Punjab, to have SATSANG with Charan Singh. And there more fear will arise and more greed, and soon you will be trapped.

So, Mr. H. Thorne Crosby, don't be puzzled. There is no need to be puzzled. One should be intelligent enough to see crap as crap. It is nothing more.

The fifth question:

Question 5

YOU ALWAYS.SAY THAT YOU'RE NOT THERE. EVERYONE ELSE SAYS THEY LOOK INTO YOUR EYES AND THERE'S NO ONE THERE. HOW IS IT THAT I ALWAYS EXPERIENCE THE OPPOSITE, THAT YOU'RE THERE AND YOU'RE THE ONLY ONE WHO'S REALLY THERE?

Savita, truth is always paradoxical. If it is not paradoxical it is not truth. The only way to be is not to be. Only when one is absent, presence arrives. So, both are true. Those who look into my eyes and see nobody they are right, absolutely right. And, Savita, you are also right: that when you look into my eyes you see THE ONLY ONE WHO'S REALLY THERE.

And these two experiences don't contradict, they complement each other. If somebody is looking for an ego in me, for a personality, he will not find one. There is no personality there; the personality has disappeared. It was a dream, and I no more entertain any dreams. It was a guest; now the only one who lives inside me is the host. Those who are looking for the guest, they will not find the guest -- they will not see any person there, somebody who can say 'I'. They will go inside and they will look all around, and they will not find any centre which can say 'I'. That centre is no more there. That complex has dissolved.

So, they are true; they come out and they say 'We see inside, and there is no one there.' But if you are not looking for the person, if you are not looking for the centre, if you are not looking for somebody, if you are not looking for the guest, you will see some immense presence. Not a person, not a personality, but a presence. A person is gross, fictitious -- it is a PERSONA, a mask. A presence is just a radiance.

I am empty as far as the person is concerned, I am full as far as the presence is concerned, abundantly full. If you look directly into me, not looking for the guest, then you will find the host. It depends on what you are looking for. You go into a room, you are looking for somebody, and he

is not there, and you say 'The room is empty. He is not there.' There are a thousand other things in the room, but you are not talking about them. The furniture is there, the clock is there, still ticking, the painting is on the wall everything is there. But the room is empty because you were looking for somebody who is not there. It depends for whom you are looking. It depends on you what you will find. And both outlooks are valid because both things have happened: I have disappeared, and I have come. I am no more, and only now I am.
Truth functions as paradox. And to go beyond paradox is to go beyond intellect; the real understanding is always transcendental. And by 'transcendental' what is meant is the paradoxical.

The sixth question:
Question 6
DID I HEAR YOU RIGHTLY? THERE IS NOTHING THAT CAN BE DONE TO STOP THE MISERY -- NO DECORATION OR PRUNING IS GOING TO DO ANY GOOD.
Veda, you heard me absolutely rightly.
Yes, there is nothing that can be done to stop the misery. If you go on doing something to stop the misery, you will go on creating it. That's how it persists, that's how you nourish it, feed it. If you are doing something to stop misery, you are creating it -- because the doing creates the doer. The doing brings the ego, and the ego is the poison. The doing keeps you tense, and the doing creates anxiety -- whether you are going to make it or not. The doing keeps you anxious, always trembling, and that is misery. And the

doing never allows you rest. How can you rest unless you have done that which you need to do? Unless you have arrived you cannot relax -- you can only relax in the tomorrow. But the tomorrow never comes; all that comes is today -- and you still have to do something. You are sacrificing your today for tomorrow.

And this is the only stupid thing that man has to be aware of.

Don't sacrifice this moment for any other moment. Don't sacrifice this life for any heaven -- first, second, fifth, seventh... Don't sacrifice for anything. This moment has to be lived as this moment. Just this. Only this. Don't sacrifice it, because the next moment may never come; in fact, it never comes. You sacrifice this for the next, and then you will sacrifice the next, and so on and so forth... and one day you will die. And you will be just sacrificing and sacrificing. Sacrifice is misery. If you want to do something to stop misery, you will never be able to stop it. But if you have heard me, and not only intellectually... Because I use simple words... There is nothing that can be done to stop the misery. If you have heard it, misery will stop immediately. That's what Yoka calls 'cutting the root'. Stop doing anything to stop the misery. And I am not saying try to stop; otherwise, you move again, you start again, on the same trip -- in a different name, with a different flag. That's why Yoka says the root can be cut directly, immediately, right now. This is the moment. Now or never.

One day it happened...

Ramakrishna was sitting under a tree, and the disciples were working. Somebody was cleaning the garden, and

somebody was cooking, and somebody was doing something else. And he was sitting under a tree, swaying, singing, chanting. And then suddenly he shouted 'This is it! Now or never!'

It was so sudden that the man who was cleaning the garden path stopped. The man who was cooking stopped. The people who were Sitting there with closed eyes opened their eyes and stopped whatsoever they were doing. For a moment bliss descended, benediction was there. Ramakrishna laughed. He said 'You see? You go on searching for it, and it is here.'

And one man touched his feet and thanked him. But Ramakrishna said 'Don't thank me. I have not done anything, I simply shouted "This is it! Now or never!" and you heard it. Thank yourself. Now keep reminding yourself. Don't start a journey towards a goal called bliss, God, paradise, truth. Be here, and misery has gone. Where is the misery? Look...'

Veda, look right now! Where is the misery? If you have heard me rightly, if you have heard me at all, where is the misery? In this moment is there any misery? Look inside. All has stopped. It is so silent... the benediction is upon you...

And this can be your life forever and forever. This is my life, and this is your birthright too. Claim it.

If you stop doing anything to stop misery, misery stops -- that's the miracle. You are just doing something like a dog. Have you seen a dog chasing its own tail? And the dog starts getting crazy, because the more he tries to chase his tail... and it looks so close by, it is just lying there, and when he jumps the tail jumps. Naturally, the dog gets

offended; a dog, after all, is a dog. He rushes more forcibly -- natural logic; all dogs are logicians. The natural logic is that he is not running enough after it, that's why he cannot catch it.

That's the logic in the market-place, that's the logic of the politicians: that if you are not getting what you want, it simply shows you are not running enough, you are not going fast enough. 'Go fast! Find more speedy means!' That's the whole logic of this century: speed. If you are unhappy then you must be going very slowly towards it. 'Go fast! Hire a jet plane and go fast! The faster you go the better. The greater the speed the better.' This is the logic. This has nothing very special about it -- dogs have the same logic.

And then the dog jumps, and faster and faster it goes, and round and round it goes. But it cannot catch the tail. And it is so close by, just by the corner, and he can look: it is there.

Just think of a dog. Just become a dog for a moment and think. 'So close? And you cannot catch it! Are you impotent or something?' It is such a challenge. Then the dog is exhausted, falls on the ground, panting, and it is there... he avoids looking at it, because it is so tempting -- and it is his own tail! There is no need to catch it. There is the catch: there is no need to catch it; it is already yours.

That's what is happening, Veda. If you are trying to become happy, trying to become not miserable, trying to stop misery and attain to blissfulness, you are chasing a tail that looks close by but which you will never be able to get at because it is already yours. You already possess it. Stop chasing, and see the root of the tail; you will find that it is

joined to you. And you don't need any Master to join your tail to you: no Charan Singh is needed to connect you; you are connected.

DID I HEAR YOU RIGHTLY? THERE IS NOTHING THAT CAN BE DONE TO STOP THE MISERY -- NO DECORATION OR PRUNING IS GOING TO DO ANY GOOD?

You still want something to be occupied with; you are still hoping I will say 'No, Veda. There is something. I will give you a secret initiation, Veda. Come to me. There is something -- a sacred mantra -- that I give only to special people, the chosen few.' There is nothing sacred and there is nothing special, because nothing has to be done; God has done it already. The world is as perfect as it ever can be. You are as perfect as you ever can be. In fact, you are more perfect than you can imagine yourself ever to be.

Just relax. There is no need to stop anything. If misery is there, it is there. Don't do anything about it; leave it there. Be respectful to it, and leave it there. And you will be surprised that just leaving it there is cutting the root. You are no more feeding it; you are no more tense; no more anxious, no more in anguish. Misery is there, and you are not miserable -- how long can the misery remain? It is going to die, it will disappear soon. It was created by your running: it was the smoke created by your rush and speed. And if you cannot learn it here where I have transformed the air into wine, where will you learn? Here it is happening. You have just to be open to it; it is already happening. All is perfect in this moment. So are you. This moment, with no endeavour, with no effort, with nowhere to go, is God. In this moment, relaxed, you are

that: TATTWAMASI, Thou art That. In this moment nothing is missed, nothing is missing. This I call 'intoxication' -- intoxication with the moment, with existence.
You have to learn to breathe this air. That is SATSANG, that is being with a Master.

The seventh question:
Question 7
HOW CAN ANYONE WHO HAS NOT REALISED HIS TRUE BUDDHA NATURE HELP FEELING INFERIOR IN YOUR PRESENCE EVERY MORNING?
Krishna Prabhu, then there must be something wrong in your mind. To feel inferior in my presence...? And I go on provoking again and again that you are Buddhas. Can you find anybody anywhere who will respect you more than I respect you? My whole work consists of one thing: reminding you that you are Buddhas, that you are gods and goddesses, that you have fallen in a dream and you think of yourself as a beggar or a tramp, but you are not.
Why should you feel inferior in my presence? In my presence you should feel at the very top of the world, because I am not separate from you: I am that which you can become any moment -- this moment. I am simply a representation of all that you can be. How can you feel inferior in my presence? There must be something else.
It is not my presence that makes you feel inferior, it must be a very subtle ego somewhere deep down. You want to feel superior in my presence -- that is creating the trouble. If you want to feel superior in my presence then you will feel inferior. You are the cause of it, not my presence. If

you want to feel superior it will be difficult; you will not be able to manage it. You will fall short, you will slip again and again, and then you will feel inferior.

Inferiority is created when you want to feel superior. Inferiority is the shadow. If you love me, who is inferior and who is superior? In love all superiority, all inferiority, disappear. The Master is not superior to the disciple; the disciple is not inferior to the Master. The Master knows, is aware of, the disciple's perfection, the disciple is not aware; but nobody is inferior and nobody is superior. And when a disciple bows down to the Master it is not because of inferiority, but because it is only in the presence of the Master that for the first time all inferiority disappears. That's why he bows down: it is out of gratitude, that 'It is only in your presence where I don't feel rotten, where I don't feel rubbish. where I don't feel like a worm; where suddenly my reality blooms. It is only in your presence that I remember my own innermost core; it is in your presence that my innermost flame burns bright, that I am aflame with love, with presence, with awareness -- hence I bow down.' It is not because of any inferiority, but because all inferiority disappears.

And I am not saying that when inferiority disappears you start feeling superior. When inferiority disappears, all feeling of superiority also disappears. They live together, they are together; they cannot be separated. The man who feels superior is still feeling inferior somewhere. The man who feels inferior wants to feel superior somewhere. They come in a pair; they are always there together; they cannot be separated. The man who says 'I am humble' is simply trying to prove himself superior; he wants to be superior.

That's what happens to your so-called saints: they become humble but they don't become simple. 'Simple' means no inferiority, no superiority. Can't you visualize what I mean? One simply is -- no comparison. Superiority, inferiority, arise out of comparison: you start comparing.

It happened...

A Zen Master was sitting in SATSANG, his disciples were there, and a very proud man, a warrior, a samurai, came to see him. The samurai was a very famous one, well-known all over the country, but looking at the Master, looking at the beauty of the Master and the grace of the moment, he suddenly felt inferior. Maybe he had come with an unconscious desire to prove his superiority. He said to the Master 'Why am I feeling inferior? Just a moment before everything was okay. As I entered into your court suddenly I felt inferior. I have never felt like that. My hands are shaking. I am a warrior, I have faced death many times, and I have never felt any fear -- why am I feeling frightened?' The Master said 'You wait. When everybody has gone, I will answer.' People continued coming, and the man was getting tired more and more tired, and by the evening the room was empty, there was nobody, and the samurai said 'Now, can you answer it?' And the Master said 'Now, come out.'

A full moon night -- the moon was just rising on the horizon... And he said 'Look at these trees, this tree high in the sky and this small tree. They both have existed by the side of my window for years, and there has never been any problem, the smaller tree has never said "Why do I feel inferior before you?" to the big tree. How is it possible? This tree is small, and that tree is big, and I have never

heard any whisper.' The samurai said 'Because they can't compare.' The Master said 'Then you need not ask me; you know the answer.'
Comparison brings inferiority, superiority. When you don't compare, all inferiority, all superiority, disappear. Then you are, you are simply there. A small bush or a big high tree -- it doesn't matter; you are yourself. You are needed. A grass leaf is needed as much as the biggest star. Without the grass leaf God will be less than he is. This sound of the cuckoo is needed as much as any Buddha; the world will be less, will be less rich if this cuckoo disappears.
Just look around. All is needed, and everything fits together. It is an organic unity: nobody is higher and nobody is lower, nobody superior, nobody inferior. Everybody is incomparably unique.
If you cannot feel this in my presence, where are you going to feel it? Every day, morning, evening, I bow down to you just to remind you that you are perfect, that nothing is lacking, that you are already there -- not even a single step has to be taken, that from the very beginning everything is as it should be. This is religious consciousness.

The eighth question:
Question 8
BELOVED OSHO
YES, YES, YES, OSHO. YES.
Mukta, that's what prayer is. Prayer consists of only one single word. That is the meaning of AMEN: it means yes. If you have said yes with your total heart, you have said all that can be said, that need be said. If you can say yes with

your total heart, you are in celebration. If you can say yes to existence, you have arrived.
Get deeper and deeper into yes. Say yes to each and every thing. Say yes to good and bad, to day and night, to summer and winter. Say yes to success and to failure. Say yes to life and to death. Forget everything else; just remember one word: yes, and it can transform your whole being, it can become a radical change, a revolution.
Yes is all that is meant by prayer. People pray with so many words -- meaningless; just one word is enough.

And the last question:
Question 9
WHY SHOULD THE POOR SUN RISE IN THE EVENING? IS THE MORNING NOT ENOUGH?
The morning is perfectly beautiful, but not enough. It is only the half, it is only the part. The sun has to rise in the evening too, then life is total.
One has to rejoice not only in life, but in death too, then life is total. One has to rejoice not only in love, but in aloneness too, then the dance is complete.
That's why I say I have seen the sun rising in the evening: the circle is complete. The evening is the other side of the morning. If the sun rises only in the morning, then you will become attached to the morning, and when the evening comes you will not be able to say yes to it. And the evening is coming. If the morning has come, the evening is coming. If you were born, you will be dying. The sun has to rise in your death too. You have to die like a Buddha with a song in the heart, with a yea-saying. You have to die like a Krishna -- still playing on his flute. You have to learn that

peaks are beautiful, but so are valleys; and the darkest night also has a full moon in it.
That is the meaning of the sun rising in the evening. It has an immense significance, it has a great message for you. I am saying that life in all its colours is beautiful, that nothing bas to be denied, rejected; that nothing has to be destroyed; that nothing has to be renounced; that all has to be accepted in great joy, in great gratitude, and then **The Sun Rises in the Evening** too. And the beauty of it is immense, because everybody knows the sun that rises in the morning, and very few know the sun that rises in the evening. The moment you can see the sun rising in the evening, you have become a Buddha.
Then all is good. When all is good, then all is God.

The Sun Rises in the Evening

Chapter #5

Chapter title: When we Attain to Reality...
15 June 1978 am in Buddha Hall

THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?
WHEN WE ATTAIN REALITY,
IT IS SEEN TO BE NEITHER
PERSONAL NOR IMPERSONAL.
THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN;

ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!
WHO IS THOUGHTLESS? WHO IS BIRTHLESS?
MAN IS A USELESS PASSION says Jean-Paul Sartre. Why is man a useless passion? He says it is because there is no meaning in life. Man searches and searches, and the gain is nothing but frustration. Man is doomed to fail because meaning, as such, does not exist. The message of Jean-Paul Sartre is that of despair, hopelessness, anguish. If there is no meaning, naturally, man is a useless passion. He exists for nothing, exists accidentally, arbitrarily; he goes on keeping himself occupied in useless things, but the ultimate end is nothing but emptiness. Nothing is gained. Man comes empty and goes empty. The whole effort, and the effort is great, is just pointless.
The myth of Sisyphus in Greek mythology is of significance. It says that the gods were angry with Sisyphus. They condemned him to carry a big rock to the hilltop. It is a hard task, it is an almost impossible task, but Sisyphus docs it -- he carries the rock to the top. And then, the ultimate result is that the rock cannot remain on the top. Because of its weight, of its own accord, it starts falling back into the valley again. And it happens again and again: Sisyphus carries the rock, prepares a thousand and one details, fights with the heights, and the ultimate result is that the rock rolls back into the valley. Sisyphus goes down -- starts the work again.
This myth is symbolic of man's life. From birth to death you struggle and you struggle, and it is a hard struggle and it is an uphill task, and you carry a rock... and then, when you reach, the rock starts slipping back. The end is death,

waiting for you, and death destroys all that you have done, it takes away all that you have created. And again another birth... and the whole nonsense begins. And so on and so forth.

If you look at the life of man, Jean-Paul Sartre has a point there. Man is a useless passion -- meaningless, all endeavour utterly of no significance. Then why does man go on living? That becomes the most important question then -- why does man go on living? Maybe just because of cowardice? because he cannot commit suicide? because he is afraid?

Another existentialist, Albert Camus, has said that the only metaphysical problem -- the only -- is of suicide, all else is of no significance. Of course, if man is a useless passion, then suicide becomes the most important question. Everybody has to encounter it -- why not commit suicide? why go on living?

Sigmund Freud says 'Human life is more a matter of endurance than enjoyment.' Then why endure it at all if it is only a question of endurance? Sigmund Freud also says... and when he says something it has weight, because he is not a philosopher; his whole life he worked on and searched into the deepest recesses of the unconscious of man. He is a psychologist; it has weight when he says something. It is not just a hypothesis, it is based on observation. He says that there is no hope for man, and man can never attain to bliss because there is no possibility for meaning.

Down the ages, all the philosophies and all the religions have tried to supply the answer: that there is meaning, that the meaning is in God, that the meaning is in paradise, that

the meaning is somewhere. They may differ about where the meaning is, but about one thing they all agree: that somewhere meaning exists. But they have all failed; all the philosophies and all the religions have failed. Meaning has not been found; man has been more and more disillusioned. He has hoped with every answer, and he has moved with every answer, and again nothing is arrived at. All answers fail.

Then man started thinking of revolutions. 'If philosophies fail, if religions fail, then let us look somewhere else. Revolutions...' A political revolution, an economic revolution, a scientific revolution... now, they have all failed. It seems that man is doomed to fail. This is the situation if you look into all the questions and the answers that man has asked down the ages.

The question of meaning is the most ancient question, and meaning has not been found. Many answers have been given, many philosophies propounded, but they are all consolatory; they give you consolation. Yes, you can deceive yourself for a time, but if you are intelligent enough, you always come to see the futility of it all. If you are intelligent enough, those consolations won't help. They are helpful only for the mediocre, they are helpful only for the one who has decided to deceive himself, who wants to pretend that there is meaning -- meaning in money, meaning in power, meaning in respectability, meaning in virtue, in character, meaning in being a saint. But if you are intelligent enough, if you go on probing deeper and deeper, sooner or later you come to the rock-bottom of meaninglessness.

Maybe because of that people don't probe enough; they are afraid. Some unconscious feel is there that 'If we go deep enough, nothing will be found, so better not to go deep enough. Go on swimming on the surface.

But Zen has succeeded where everybody has failed. Buddha has succeeded where everybody else has failed. And Zen is the ultimate flowering of the insight that happened to Buddha twenty-five centuries ago in Bodhgaya, sitting under a tree.

What was the insight that happened? What was Buddha's unique experience? He didn't experience any God, he didn't encounter... In fact, no spiritual experience was there. He didn't see great light, he didn't see kundalini arising, he didn't see great vistas and golden paradises opening -- nothing of the sort. What was his insight? And that insight is the foundation of Zen; that insight has to be understood -- it is one of the most important things that has happened to human consciousness ever. What did he come to know? He came to know one thing: that if meaning is dropped, meaninglessness also disappears.

This is a great insight -- the greatest. If meaning is dropped, then meaninglessness automatically disappears. It has to be so, because how can you say life is meaningless if there is no meaning? If there is no meaning, then meaninglessness cannot be possible. 'rO make meaninglessness possible, meaning will be needed. If you say that your statement is meaningless, that means statements are possible which will be meaningful. If all statements are meaningless then you cannot call any statement meaningless -- how will you compare? what will be the criterion? Buddha's insight that early morning was such that he dropped all search for

meaning. He had searched long enough -- for many lives -- and for six years he had been looking in this life also. He had tried all the answers, all the available answers he had looked into, and found them lacking.

That early morning, when the last star was disappearing into the sky, something disappeared into his inner sky also. He came to a profound insight, he saw that 'Life looks meaningless because I am searching for meaning. Life is not meaningless; it becomes meaningless, it looks meaningless, because of my longing for meaning. The problem is my longing for meaning, not the meaninglessness of life. If I don't long for meaning, then what is meaningless? Then great joy is released.'

Existentialism in the West has missed, and has missed while the insight was very close by. Just one step more... Courageous people -- Martin Heidegger or Jean-Paul Sartre or Albert Camus, Berdyaev. Courageous people; but one step more, and Buddhas would have bloomed in the West. They remain clinging to the idea of meaning, and then despair arises. You want some meaning in life.

For example, you go to the garden and you see a rose flower, and you ask what is the meaning of it. By asking you destroy the whole beauty of it. Now you cannot watch the grace of the flower, now you cannot look into the beauty of it; you cannot see the joy of the flower, you cannot see its dance in the sun, in the rains. You cannot see what is confronting you -- a tremendously significant blooming of existence. Now, you are searching for meaning, you ask 'What is the meaning of this rose flower? Naturally, there is no meaning; you cannot reduce the flower to a meaning. And when you cannot reduce the

flower to a meaning, great despair arises. 'There is no meaning in the flower? Life is all meaningless, futile. Man is a useless passion.' You have fallen into a dark night. One step more -- meaning has been dropped -- and you have transformed the whole world. When you drop meaning, let meaninglessness also be dropped with it. How can you carry meaninglessness? How can you say 'Man is a useless passion' if there is no use? If all is useless, utterly useless, the very word 'useless' loses meaning.

This was the insight that happened to Buddha, that developed slowly slowly and culminated in Zen. If you understand this, you will be able to understand Zen, otherwise you will miss the whole point. Then Zen poetry will be of no meaning to you, and Zen painting will not be of any meaning to you, and these immensely beautiful sutras of Yoka will look like nonsense. If you understand this insight, then great significance arises. Meaning disappears, meaninglessness disappears, but significance arises. And that majestic significance, that majesty of life and existence, is what God is all about.

God is the simultaneous majesty of experience, the simultaneity of the magic that is happening. These raindrops, the sound of it, this silent morning... this simultaneous majesty, this is God.

Buddha never uses the word 'God' because it creates problems; he uses the word NIRVANA. NIRVANA means cessation; just like you blow out a candle, and the candle has disappeared, the candle has ceased to be -- meaning disappears, meaninglessness disappears. And with the longing for meaning, something in you disappears. What is it? Who is desiring that there should be meaning in life?

That desire creates the ego, that creates a process of ego-ing. The more you search, the more you rush for meaning, the more the ego arises. And when you die, only that ego fails.

Man is not a useless passion -- ego is. But if you are identified with the ego, then, of course, it looks as if you are useless.

Buddha says, and the Zen Masters go on resounding it, he says 'There is no meaning, and there is no meaninglessness either. All is as it is.' Don't ask for meaning, otherwise you will miss it. Just don't look for the meaning, otherwise you will create despair for yourself. Forget all about meaning. The rose is perfectly beautiful without any meaning, and so is the sun, and so are the people. The moment you raise the question of meaning, slowly slowly you will get more and more trapped into a kind of madness. And when you will not find meaning, and you have put your whole life at stake, naturally, one feels frustrated, anguish arises.

The myth of Sisyphus is significant. It was written in Greece. If it had been written by a Zen Buddhist, he would have given it a totally different flavour. Sisyphus would not have bothered about the rock slipping back into the valley, he would have enjoyed the whole trip to the top and back into the valley. It is beautiful: flowers are blooming by the side, the birds are singing, and the fresh morning air... one is ecstatic. And Sisyphus is singing a song -- a SHODOKA, a song of enlightenment. He would have defeated the gods if he had been a man of Zen; the gods would have cried and wept, because they had punished him, and he is enjoying! He would have enjoyed the trees by the side of the road,

and the rocks, and the rock itself that he was carrying -- the texture of it.

And if it were a morning like this... and the raindrops, and the smell of the freshly wet earth, he would have sung a beautiful song, he would have shouted a few HAIKUS, he would have said 'This is it!', he would have danced with the rock, around the rock. He would have enjoyed it. And when from the top the rock slips back... the sound of it! And again a new thrill, and the adventure of going down into the valleys and bringing the rock up again, and all that beautiful journey. Then the whole perspective changes.

But the Greek mind was a logical mind; they created logic in the world, they are source of all logic. It looks like a condemnation: Sisyphus is condemned; you can't see any meaning in it. What will be the meaning? -- when Sisyphus reaches to the top and is awarded a Nobel prize, then do you think there will be meaning in it? That will be another rock to carry. What meaning will there be? And the question will remain relevant: what is the meaning of getting a Nobel prize? What do you think -- if he reaches to the top and becomes a millionaire, will that be the meaning? Or he becomes world famous -- Sisyphus has reached to the top, and he is talked about in all the newspapers, and his picture is on the front pages of all the great newspapers of the world -- will that be meaning? What meaning? Can you think of any meaning that will be real meaning ?

No, the whole thinking is wrong. If you think of meaning as a result, then you will miss the whole point. 'That is where Buddha's insight is of tremendous importance, he says' Meaning is not in the result but in the act.' And if you

are not looking for the meaning it CAN only be in the act. If you are looking for the meaning you have moved into the future, you have missed this moment, you have missed the present. You have missed that which is, and the beauty of that which is -- the benediction of it, the utter joy of it.
This is what Zen is. Zen drops the search for meaning because it is an ego search. The gratification of the ego is thought to be the meaning. Zen drops the very search for meaning, and in that very dropping, all kinds of meaninglessnesses disappear. See the beauty of it. Then life is -- simply is: no meaning, no meaninglessness. How can you be in despair? And when there is no search for meaning, then you are no more separate from life. When there is no search for meaning, how can you divide yourself from life? Then you are part of this organic unity, this simultaneous majesty, this magic of being, this ecstasy of being. Then you sing with the birds, and you bloom with the trees, and you dance with the stars. Then you don't have any private world of your own: this world is your world. And then there is no idea of the future. Then this moment is all: it contains eternity.
Friedrich Nietzsche has said 'To have lost God means madness; and when mankind discovers that it has lost God, universal madness will break out.' And this from a man who himself has declared that God is dead... He is afraid of what he has declared, he is afraid about it. He says that when God is lost, man will go mad. That's exactly what happened to him -- he went mad. He could not live without meaning although he declared -- he dared -- that God is dead. Maybe he dared too much, maybe he dared beyond his capacities, maybe he was not able to absorb the death of

God -- it was such a shock. Maybe he was reacting, and was reacting to the other extreme, and then a wound was left in his being. He himself could not live without God. He was a very egoistic man, so he could not believe in God; he had to declare God dead. But once he declared God dead, then there was no meaning.

The death of God is the death of meaning. God has remained the meaning for centuries. Since man has existed on the earth, God has been the meaning: that means 'We can always look towards God', that 'Life is nothing but a preparation for God', that 'Life is a waiting for God', that 'Sooner or later we will arrive home', that there is a home, that there is a father figure or a mother figure waiting for you. You are not lost -- maybe you have gone astray, but not lost. Any time you can decide to move back, and you will find the home, and the home will not have disappeared. God has remained the centre -- the centre of all meaning; all meaning arises out of God.

Now, it was difficult for the ego of Nietzsche to accept any meaning from outside; he wanted the meaning to come from his inside, the meaning has to be his not God's. He didn't want to borrow it from anybody -- he was a very proud man. He declared God dead, but once God is dead, all meaning is dead. Once God is dead, then there is no centre in existence, everything starts filling apart, everything starts disintegrating. All other values are dependent values: they are derived from God.

What is good if there is no God? What is virtue if there is no God? and what is morality if there is no God? and who is a sinner and who is a saint if there is no God? and why not do this and why do that if there is no God? When

Nietzsche declared 'God is dead', in the same sentence he also declared 'Now man is free.' Naturally, free of all values, free of all restrictions, free of all responsibilities. Now man is no more answerable; nobody can ask him anything. Now there is not going to be any Judgement Day, now man is free, and whatsoever he wants to do he can do. Fyodor Dostoevsky says 'If there is no God, then everything is permitted.' Obviously, if there is no God then all is permitted, then who is there to command you to do this or not to do this? Then disobedience or obedience are both meaningless. Then Adam cannot be turned out of the garden of Eden -- there is no God who can prohibit him, and there is no God who can say 'Don't eat the fruit of this Tree of Knowledge', and there is no God who can force Adam to be obedient.

And once God disappears, there is no sin, because sin is disobedience, sin is going against the commandments of God. The disappearance of God means the disappearance of all values; then man is purely an animal without any values. If there is no God, then man is certainly free. Jean-Paul Sartre says 'Man is condemned to be free.' Condemned? Yes, if there are no values, then the freedom is going to be too much; you will not be able to live it. Life will become a chaos: freedom will turn into chaos, and freedom will turn into madness.

And Nietzsche was aware that if there was no God, man was going to be mad. He himself became mad; the last years of his life were of great madness. He lost all sense of direction, he lost all possibility of direction. Then there is nowhere to go if there is no God. But Nietzsche was not

aware that there have been people who have said 'There is no God' and did not go mad -- Buddha is one.
There is no God, and still Buddha has not gone mad. In fact, Buddha says that you create God somehow to maintain your sanity. Your sanity is not true sanity -- a God is needed to maintain it; without God, you will be exposed. YOU ARE mad. God is just a trick to keep you sane. All your religions are nothing but strategies to keep yourself sane -- make-believes, consolations; otherwise, life will be too much and you will not be able to bear it -- the pain of it, the anguish of it. If you understand Buddha, then to believe in God is just somehow to protect yourself from the inner insanity that is there.
A really sane man will not need God. A really healthy person, a whole person, will not need God. He will be a God himself, why would he need God?
Nietzsche is not aware that Buddha has lived without God. And Buddha is not alone -- Mahavir has lived without God. And Mahavir is not alone; many many other enlightened people have preceded them and succeeded them. In the East, the greatest traditions, Buddhist,Jaina and Tao, are all God-less -- and yet they are religions. The West is incapable of understanding how they can be religions, how they can call themselves religions if there is no God. They cannot think of a religion without God; they are obsessed with the idea of God. So if God is dead, or God disappears, or is found no more, or man becomes disbelieving, then he will go mad. Nietzsche went mad. And the whole of humanity is slowly slowly moving towards that madness. He predicted rightly: he was a very prophetic madman.

But Zen has no God. From where does Zen derive its sanity? -- from where? from what source? Dropping the desire for meaning, God is dropped. God is nothing but a meaning created, manufactured, by man. The Bible says God created man in his own image -- that is not true; man has created God in his own image -- that is far more true. In fact, to say God is the father of man is wrong; God is the son of man, it is man's idea. Man cannot live without God. That is the neurosis of man, that shows man's dependence. Man cannot live without a father figure, man needs somebody to lean on, somebody to look to; man needs a great support -- man cannot stand on his OWN, on his own feet.

And that is the beauty of Zen, and that is the message of Buddha: that man can be on his own -- there is no need to lean on anybody. And God certainly arises in you when you are not leaning on anybody, because when you lean, you lean on your own beliefs. They are dreams, projections; they are not true. Out of fear you create God. How can it be true? -- it is not your experience. Out of despair you create God; it is a by-product of despair. Out of misery you create God. How can your God be a SATCHITANAND? How can your God be truth, bliss, consciousness? You create your God out of your unconsciousness -- how can it be consciousness ? And you create God out of your misery -- how can God be bliss? And you create God out of your lies -- the greatest lie is to believe in God without knowing him -- how can God be truth? No, God cannot be SATCHITANAND.

Buddha says: God has not to be created by you. You have to come to a point where you are capable of dropping all

search for meaning and all longing for meaning. With that search dropped, all gods disappear of their own accord, all paradises disappear; they were nothing but dreams. You are left alone, contentless.

And remember again, you are not falling into a despair; you cannot -- a Buddha cannot fall into a despair. It is impossible: hope has disappeared, so has hopelessness. The goal has disappeared, how can you be anxious now? Anxiety arises only because of the goal -- whether you are going to make it or not, hence the anxiety. There can't be any tension when there is no meaning. Then all that is left is play. All that is left is to live this moment. Then eating, eat; sleeping, sleep; then walking, walk. And each act is ultimate, and it has no reference to anything else. It has not to have any reference to be meaningful. It is neither meaningful nor meaningless; it simply is.

That is-ness Buddha calls TATHATA, suchness: is is is. Buddha calls this is-ness freedom. And the freedom is not like Sartre's freedom: that 'man is condemned to be free'; it is glory, it is great splendour. It is releasement -- releasement from ego-ing, releasement from all confinements and identities, releasement of the inner splendour. You bloom -- without any future, you bloom in the present. This moment is all.

Buddha started a revolution in human consciousness. His religion is not an ordinary religion, it is utterly extraordinary. It is rare, it is not the common or garden variety. It is very special -- a special transmission. Buddha's insight has penetrated the very core of existence. Zen bloomed out of that insight. What happened to Buddha in Bodhgaya on that certain morning under a BO tree has

lived and grown. It has gathered more and more energy to it; it has become a big river now -- that is Zen.
And Zen has something which is very very essential for the survival of man in the future; otherwise, suicide will be the only thing to think of. Zen can give you an alternative: that alternative is sannyas.
Suicide means: there is no meaning, so destroy yourself. Sannyas means: there is no meaning, so you are freed from that hankering, now enjoy yourself. Because there is no meaning, there is no destiny. You are free to enjoy this moment with your totality -- nothing to hinder, no God to be taken care of, no commandment. You are utterly free to be in this moment.
The future is going to be more Zen-like than anything else. If man is to survive, religion has to take the shape of Zen; it will be more and more close to Zen than to anything else, because Zen is not a religion like Christianity or Hinduism or Jainism or even Buddhism. Zen is a new kind of religiousness -- not religion but religiousness. The difference between other religions is that of quantity. The difference between Zen and other religions is that of quality: it is a qualitative revolution.
Zen gives you a new insight, a new vision; a life of freedom, utter freedom; a life of spontaneity, absolute spontaneity; a life of the moment, in the moment, for the moment. And... there is nowhere else to go.
This is going to be the future of humanity, this is the only possibility for man's survival. Existentialism in the West has created the atmosphere for Zen to pop up.
Existentialism is half-hearted Zen, unconscious Zen. Zen is conscious existentialism. Sartre and Camus and Heidegger

and Berdyaev and Marcel and others -- they are just predecessors of something that is coming, that has really already arrived for those who can see. Hence I am speaking so much on Zen: because it has the flavour of the future. Man cannot remain confined in the temples and churches and mosques anymore. And enough is enough. Man needs the whole sky now.

And this is the song of Yoka Daishi. These sutras are beautiful. Go into them.

THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?

Yoka is saying: If you ask this question, you are a fool. Can you ask this question: 'THE MOON REFLECTED IN THE STREAM... why is it reflected in the stream? what is the meaning of it'? Is it not beautiful as it is? Has some meaning to be brought to it? Will meaning add in any way to its beauty and benediction? THE MOON REFLECTED IN THE STREAM... IS it not enough? In fact, it is more than enough. What else do you Want? Why do you think of meaning?

The search for meaning is greed, and the search for meaning is mundane. The man who is religious will enjoy this moment: THE MOON REFLECTED IN THE STREAM... the beauty, the grace, the silence. Neither the moon wants to be reflected in the stream, nor does the stream want the moon to be caught in it as a reflection. There is no desiring anywhere -- no desire on the part of the moon, no desire on the part of the stream. But the moon is

there and the stream is there, so... the reflection. Neither the stream is worried about the meaning of the moon, nor is the moon worried about the meaning of the stream. You, sitting on the bank, are worried. 'What is the meaning of all this? And if I cannot find any meaning, then why should I live at all, why not commit suicide?'

Such a beautiful world, such grandeur, such a magical moment: the moon reflected in the stream -- and you, Albert Camus, thinking of committing suicide, talking about suicide. Can't you enjoy this moment in its bare nakedness? Have you to bring some meaning to it? Have you to ask what the use of it is? Would you like to sell this reflection in the market-place? And when you get a ten rupee note, then will you say 'Yes, it has meaning'? What are you asking for? What do you mean by 'meaning' ?

A child is playing; and the father comes home and says 'Do your homework! What are you doing? Do something useful!' Why is the homework useful? Because it is going to bring money later on -- what else is its use? Play is not useful because it is not going to bring any money.

We have reduced the whole of life to utility; we have all become utilitarians, and a utilitarian is never religious. If you ask me who is religious and who is not, this is my definition. God is not the problem -- whether one man believes in God or not does not make one religious or irreligious, because I have seen millions who believe in God and who are not religious, and I have seen a few people who don't believe in God and who are religious. So that is irrelevant; we will have to find some other definition. This is my definition: the man who only thinks

of utility is irreligious. Then he cannot understand beauty, he always asks for utility.

You see a bird on the wing -- the sky is clear and there are no clouds, just the bird silently balancing on its wings far away -- and you say 'Look! Look at the bird on the wing!' and your friend says 'So what?' This man is irreligious, he says 'So what? The bird is on the wing, so what? What is the meaning of it?' He is asking 'Can we cash it?' He is asking 'Can it be reduced to money, economics? Can it be reduced to politics? Will it help me to win the coming election? Will it help me to have a bigger balance in the bank? Is it going to help me become more famous? If not, then what is the point? Why waste time?'

Lao Tzu is passing; he is going on a pilgrimage. You may ask 'Pilgrimage -- to where? Is he going to Mecca or to Kailash, or is he coming to Kashi?' No. Pilgrimage to nowhere. Just enjoying -- in the mountains and the rivers and the valleys -- a pilgrimage to nowhere. His disciples are following him. They come into a forest where all the trees have been cut except one tree, and that one tree is so big and its branches so high and so long that one thousand bullock carts can rest under its shade. And Lao Tzu sends one of his disciples there who is a philosopher. 'Enquire what has happened, because the whole jungle has been cut and thousands of workers are still cutting the remaining trees, but why are they not cutting this tree?Just go and enquire.'

He asks the philosopher-disciple to enquire because he is always asking about the use, the meaning. The philosopher goes, comes back a little puzzled and confused, and says 'It is puzzling. I asked them and they said because that tree is

useless. They say that all its branches are such that they cannot be used in making any kind of furniture -- they are not straight. Its leaves are such that no animal will eat them. When you burn the wood of this tree, only smoke comes out, no fire. It is utterly useless, that's why they have not cut it.'

And Lao Tzu laughed a hearty laugh and said 'You see the use of the uselessness? Now, this tree has survived because it is useless. See the beauty of the tree. Because it is useless it is enjoying the sun and the clouds; it is still alive. And the useful trees have been cut and destroyed.' And he says to his disciples 'Be useless like this tree, then nobody will disturb you, then nobody will kill you, and you will be able to enjoy, you will be able to dance. Look at the dance of the tree!'

Lao Tzu is saying that use is not all that there is in life, and to think that use is all is to be a materialist, is to be irreligious. The man who is always asking about the use and meaning is an irreligious person. The religious person enjoys.

He does not ask any questions about life. Life is so beautiful, why waste time in asking?

THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?

Yoka is saying: Do you ask the question WHAT IS IT FOR? Why ask about man? Why ask about God? Why ask at all? Asking creates a barrier to enjoying. Philosophers are the people who enjoy life the least, and it is unfortunate

that they dominate people's minds. And they are the people who least enjoy in the world -- they are mostly miserable; they are always asking why.

A woman told Immanuel Kant -- a beautiful woman -- that she had fallen in love with him and she wanted to get married to him. He said 'Why? Why should one fall in love? And what is the meaning of love? I will have to think over it.' And he thought and thought, and he read about love and marriage, and he thought of all the pros and cons. It took time -- naturally. After three years he decided that it was worth trying, because one was not going to lose anything by it. One might not gain anything, but one was not going to lose anything. He had made many notes -- it was almost a thesis -- in which he had written all the pros and cons, and the pros were a little weightier than the cons, so he decided. He knocked at the woman's door, the father opened the door, and he said 'Now I am ready, where is your daughter?' And the father laughed and he said 'It is too late. She is already married. Now she has one child too. You took too long in thinking; you have missed this point!' Even love for a philosopher becomes a problem; beauty becomes a problem, joy becomes a problem. He goes on asking why... why.

I have heard about a patient -- must have been a philosopher...

His psychoanalyst suggested to him that he go to the hills for rest. So he went there. After a few days a telegram came to the psychoanalyst: I am feeling very happy -- why? Now explain!

Even happiness has to be first explained. And don't laugh at it because so many people come to me... When they start

feeling happy, when they start feeling joyous, when meditation starts blooming in them, they come to me very puzzled, disturbed -- very uncomfortable. They ask me 'I am feeling very joyous -- why?' Misery is okay, but joy? Something unexpected is happening: something that they have never expected, something for which they are not prepared.

And remember one thing: if you ask why about misery, it can be answered, but if you ask why about joy, it cannot be answered -- because misery is unnatural, so it has a cause, and joy is just a natural outflow, it has no cause. If you go to the doctor and you ask 'I am feeling healthy -- why?' he cannot answer you, he cannot explain why. He cannot send you for an X-ray, a cardiogram, and other checks, because health cannot be checked in any way; there is no machine that can say that you are healthy and can show the cause. You are healthy because you are alive, you are healthy because you SHOULD be healthy; health is natural. But if you go to the doctor, and you are ill, he can show you why you are ill: maybe it is tuberculosis or cancer or something else. Causes can be found -- causes can be found for that which is unnatural. Joy is just natural; never ask why. Never ask why about love, about joy, about beauty, about God, about life.

THE MOON REFLECTED IN THE STREAM,
THE WIND BLOWING THROUGH THE PINES
IN THE COOL OF THE EVENING, IN THE DEEP MIDNIGHT, --
WHAT IS IT FOR?

It is not goal-oriented, it is not a means to some other end, it is a means unto itself. If you ask why, you will create

trouble, and when the question will not be answered, you will feel that it is meaningless. Despair will arise if you ask why, because nature is not in any way obliged to answer you, and it doesn't answer any foolish, silly, stupid questions. The moon will laugh and go on rushing into the sky, and the stream will laugh and go on rushing towards the ocean, and the wind will go on blowing through the pines -- neither the pines will bother to ask or answer nor will the wind. You will be left alone.

The moment man asks why, he is left alone, he is cut off from the totality of existence. Drop the why, and suddenly you are one with the wind and the pines and the stream and the moon. And that oneness is God.

God is not a theological concept, it is an existential experience. That 'oneness' is God. When the moon is not separate there but is bridged with you, and the stream is not separate there but is bridged with you, when the leaf on the tree and the farthest distant star are both joined in you and there is no why, then everything is woven into one pattern. Ask the why, and you are cut off; you become isolated, you become an island. And then misery arises, and fear, and loneliness. Drop the why, and you are not alone, you are one with existence -- how can you be alone ? And the moon is there, and the wind is there, and the pines, and the stream, and the mountains, and the stars, and this vast, infinite existence is yours.

WHEN WE ATTAIN REALITY,
IT IS SEEN TO BE NEITHER
PERSONAL NOR IMPERSONAL.

This is attaining to reality: when you don't ask why, when you drop the longing, the neurotic longing, for meaning.

That neurotic longing is driving you to such despair that life has become almost impossible; it is a miracle how you go on living. Yes, Freud may be right as far as you are concerned: 'Human life is more a matter of endurance than of enjoyment.' He himself never enjoyed life; he endured. But that is ugly: to endure, to endure such benediction in which you can disappear, in which you need not remain separate, in which you can become part of the dance and the song.

WHEN WE ATTAIN REALITY... This is reality: dropping the question why, dropping philosophical attitudes towards life, dropping the longing for meaning, then you attain to reality.

Suddenly you are one with existence, suddenly you start understanding the language of the birds and the language of the trees, suddenly you attain to a primaeval unity. And that unity still exists at the deepest core of your being; there you are connected with it.

That's what I was saying the other day: you are still connected with the stream, with the current of sound, or whatsoever you want to call it, God, LOGOS, NIRVANA, 'current of the soundless sound', SHABAD. Whatsoever you call it, you are still connected there -- just in the head you have become disconnected. And it is good that only in the head you have become disconnected, if you had really become disconnected at the very roots, then there would be no way to be reconnected. There you are still one with the stream. That's why when you go to the sea something starts bubbling in you: you are still one with the sea. When you see the tidal waves of the sea, and hear the sound and the

roar, something starts roaring in you -- your inside sea starts responding.

Man was born in the sea: man was born as a fish, and the same story is still repeated with each child. Each child in the mother's womb exists in the sea, a small sea, and the contents of the water in the mother's womb are exactly those of sea water -- exactly, it is as salty as sea water. That's why pregnant women start eating more salt: they need more salt, they have to create a small ocean, a small sea, inside themselves. The child is again born as a fish. In those nine months in the mother's womb he has to pass millions of years. Fast he goes -- with jet speed, but he has to pass through all the stages. And even you, when you are not in your mother's womb, your body contains sea water; and not a small quantity -- you are eighty per cent sea water, eighty per cent! And in your body the water has to contain the same saltiness as the sea; that's why if you miss salt, you don't feel energy, you don't feel vital, you feel weak. That's why salt is one of the most necessary things in life; even the poorest man has to have salt. In India the poorest will only have two, three things, but if their needs are reduced to the bare minimum, then... bread and salt. Salt is a must; without salt life starts disappearing. You are still carrying a sea inside you. When you go to the sea, your inner sea starts responding, waves start arising.

Have you seen sometimes a VEENA player, a SITAR player? Or have you tried yourself? There are many strings on the SITAR; just strike a note on one string, a certain note, and you will be surprised: all the other untouched strings resound with the same note. That is the unity of life. That's what happens with a Master. He goes on playing a

certain note in his being, and the same note starts resounding in your being, in the being of the disciple. This is SATSANG. Sooner or later you start hearing the inner sound, you start hearing the inner melody. You go to the sea, the sea speaks to your inner sea. That's why you are so much affected on the full-moon night. More people go mad on a full-moon night than on any other night. More poetry is born on a full-moon night, and more love, of course. In every language of the world there are words which relate madness with the moon. In English, 'lunatic' comes from LUNA, the moon. In every language there are words which show the connection with madness; something happens between the moon and the mind. Just as the sea goes mad when the moon is full, your inner sea also goes mad when the moon is full. You are connected.

When you go into a deep forest and you come upon that primaeval silence of the forest, something resounds in you, a nostalgia; you remember. Something inside starts coming up to the surface. You carry all the experiences of all existence in you. When you go to the Himalayas, it is not only the Himalayas that make you feel so silent, the Himalayas can only make something resound in you: an inner Himalaya is there. Man has lived in the mountains. The fresh air and the virgin snows... and something virgin in you rises up.

We are one.

This is what Zen people say.

WHEN WE ATTAIN REALITY,
IT IS SEEN TO BE NEITHER
PERSONAL NOR IMPERSONAL.

Then one knows it is neither personal nor impersonal -- both words are useless. God is not a person, and God is not impersonal either. Then what is God? Difficult to say. Ineffable God is. It is an experience of organic unity with the whole, and the whole is not personal nor impersonal. All those kinds of words that depend on dualities become meaningless; they have to be dropped. That's why Zen people are silent about God; they don't say a word.

If you make a statue of God it becomes personal. If you don't make a statue of God like the Mohammedans, it becomes impersonal. But the reference remains the same: the person. Personal or impersonal, Hindus and Mohammedans are not very much different; one makes the statues, the other one destroys them. But both believe somehow in the same thing. One worships, one destroys, but both are clinging to something deep down which is the same. One thinks God is personal, one thinks God is impersonal.

God is neither. All our words fall short. God only is. IS is is. Is-ness is God. Now, can you call is-ness personal or impersonal? When the moon is reflected in the stream, is it personal or impersonal? And when the wind blows through the pines, is it personal or impersonal? Those words make no sense. IT IS. The wind blowing in the pines is blowing in the pines, and the moon reflected in the stream is reflected in the stream. It is. All that can be said is: It is. That is the meaning of the word TATHATA: It is.

THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN; ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!

A great statement of immense significance: THERE IS NO SIN, NO PARADISE... All sin is created because of our idea of how things should be. We cannot accept things as they are, we want to impose our will on existence, we are continuously trying to impose our will on existence. 'Things should be like this.' But when the wind is blowing in the pines, is it virtue or sin? And when the moon is reflected in the stream, is it moral or immoral?

Reality simply is. THERE IS NO SIN, NO PARADISE... And if there is no sin, how can there be hell? -- because if there is no sin, there can be no punishment. If there is no sin, there can be no virtue and no award and no reward, there can be no paradise. Just the other day I was saying that what Charan Singh says is utter nonsense. Seven hells, seven heavens... just creating fictions to exploit people. There is no hell, no heaven. Hell is nothing but imagination -- imagination of pain, misery; and heaven is again imagination -- imagination of all the pleasant experiences that have happened to you, and you want them again and again and again, you want them for ever.

Life simply is, and life is herenow.

THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN... I say this is a great statement; one needs a great heart to understand it. The narrow person will be confused, the narrow-minded will be very disturbed. It needs a wide opening, a sky-like open heart. There is no loss, no gain. That is all greed: loss and gain. That is who I call the irreligious person: one who always thinks in terms of loss and gain.

People come to me and they ask 'We are interested in meditation, we see your people dancing and singing, but

can we ask what will be the real gain?' Real gain? Is not singing and dancing enough? What do you want by real gain -- something tangible, something you can carry home and show to your neighbours, that 'Look, I have got meditation, you don't have', something that you can place in your drawing-room to impress people, that 'Look, this is meditation'? What do you mean by gain? But the greedy mind, the business mind, continuously thinks in those terms. And because of this greedy mind there are people who go on exploiting you, they say 'There will be great gain.'

Maharishi Mahesh Yogi goes on saying to people that not only will there be spiritual gain, there will be economic, financial gain also. 'If you meditate, you will earn more -- riches will be attracted towards you if you meditate more. If you meditate, you will succeed.'

Now, what kind of rubbish is this? But that's what people want. This has been my experience and my observation: since the so-called Indian gurus have started going to the West, no Indian guru has been able to transform the West, but the West has been able to transform all the Indian gurus. Rather than helping them to meditate, they all become businessmen. They start talking their language, that "This will be the gain', that 'You will not have heart attacks', that 'You will have a more successful life', that 'You will be more famous', that 'You will get more friends', that 'Your married life will be a happy life'. Meditation has nothing to do with these things, meditation is sheer joy. And meditation only happens to those people who are not asking for such things; if they are asking for such things, it can't happen. And those who go on promising you that

these things will happen -- meditation has not happened to them either, because a man who knows what meditation is cannot cheat you.

THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN;

ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!

And questions cannot be asked about it: either you experience it or you don't. And questions can't help you to experience it either. Just go under the sky and watch. Feel the wind blowing through the pine trees. Become the wind passing through the pine trees, and sometimes become the pine trees and feel it.

Religion has to be felt. Become the stream and reflect the moon, or become the moon and be reflected by the stream. And if your meditation goes deeper you can become both together -- the moon and the stream, both together. And those are the experiences of God. That's why I say Zen is going to be the religion of the future because the religion of the future will be aesthetical, it will not be ethical.

The religions of the past were ethical, moralistic, puritan. The religion of the future will be aesthetical. Beauty will be its value, and all else will arise out of the feeling for beauty. The past religions have been prose; the future religion is going to be that of poetry.

In the past if somebody was fasting, it was thought to be great -- that is not going to be so in the future. If somebody is dancing, then he will be thought to be a saint. Fasting? What has it to do with religion? The man is a masochist, is pathological, needs psychological treatment. He is killing himself, and you are worshipping him -- you are also part.

If he is going to hell, you too will go to hell; if there is any hell, you both will be there, because he tortured himself and you helped him to torture himself. You are violent. When you worship a man because he is fasting, you are being violent, you are inhuman -- because if you go on worshipping him, he will have to torture himself more and more. That's what happens: if he wants his ego to be fulfilled, if he wants more and more people to worship him and think of him as a saint, he will go on fasting more and more. He will find more subtle ways of torturing himself: he will lie down on a bed of thorns or he will start beating himself every morning.

There has been a sect, a Christian sect, and the greatest saint was one who would flog his body to blood every morning. People would come and watch. Just think of those people. They would watch, and the saints would be flogging their bodies, and blood would be coming, and their bodies would be tortured. And people would watch with glee -- seeing who was the greatest saint, who could torture himself the most. Now, these saints were ill and the people who had come to see them were also ill. In Russia there has been a Christian sect in which men would cut off their genital organs and women would cut off their breasts -- and they were thought to be great saints. And when this ceremony happened, thousands would gather to see it. Now, in what kind of world have we lived in the past? What kind of people have we been thinking to be religious? The new religion is going tO be aesthetical, poetic. A man will be thought religious if he paints beauty, sings beauty, dances beauty. If he has grace, if his life is a joy... And not only joy in himself but an overflowing, a superabundance,

of joy; not only that he is blissful, he shares bliss. That is the religion that is going to happen in the future. And the first hints of it have happened in Zen: it is only the Zen Masters who have been painting, and writing poetry. These are the first glimpses of an aesthetic revolution. And my feeling is that if a man has a sense of beauty he cannot be bad, because all badness is ugly. The man who has a sense of beauty is bound to be good -- and without any cultivation of good. The goodness will be just natural: it will follow his sense of beauty.

Let beauty be your God.

THERE IS NO SIN, NO PARADISE, NO LOSS OR GAIN;

ABOUT THIS TRANSCENDENTALITY, NO QUESTIONS!

Don't be philosophic, be religious. Don't speculate, experience.

WHO IS THOUGHT-LESS? WHO IS BIRTH-LESS?

Don't go on thinking about these things, these are questions: What is God? What is soul? What is paradise? Don't go on thinking about these things, you will never solve them; and the answers that will be given will create more questions and nothing else.

WHO IS THOUGHT-LESS?

Who is this witness? Who meditates? Who arrives? Don't ask these questions; arrive, meditate, witness. Become thoughtless and see, and you will come to know who is birthless, who is deathless.

Life is birthless, life is deathless; life continues. Forms go on changing, forms are momentary; life is eternal. But remember that life is expressed through moments. Don't

create a separation between the moment and the eternal, and don't start searching for the eternal, and don't start sacrificing the momentary -- because the eternal expresses itself through the momentary, the soul expresses itself through the body.
God has not made the world, God has become the world. If God has made the world, he remains separate, aloof. God has become the world. Declare it! Go to the house tops and declare it to the whole world: God has become the world. Now there is no more any duality between God and the world; there is nothing like God AND the world. The world is divine. The world is God-full; it is a God-fullness, it is a Godliness. There is no other God beyond it.
It is here, it is now -- in me, in you, in the birds, in the trees -- this moment. But live it, experience it.

The Sun Rises in the Evening

Chapter #6

Chapter title: This is How it Comes
16 June 1978 am in Buddha Hall

The first question:
Question 1
HOW DO I FIND MY WAY?
RASHID, THERE IS NO WAY TO BE FOUND, and there is no one to find it -- and there is no need either. The very idea of the way misleads, misguides. The way is possible only if God is far away; if there is a distance between you and the truth, then the way is needed to connect, to bridge.

But God is not distant, truth is not 'there'. God is not even near, God is in you, God is you. God is nearness, intimacy. That is the meaning when Jesus says God is love -- by love he means nearness, intimacy. God is already there in the innermost core of your being. The moment you start thinking of the way, you have started thinking of time, effort, will, struggle, seeking, searching, desiring, dreaming. You have created the whole world and the misery that automatically follows it.

The very idea of truth being distant is false, utterly false. You have never left home. See it! Seeing it, the whole search disappears.

This is the Zen approach, hence Zen is a pathless path, a gateless gate, an effortless effort. These are immensely significant words: pathless path, gateless gate, effortless effort. All that is meant is that you are not to go anywhere. Relax. Rest into your being. Rather than thinking of going, think of coming. You have already dreamt enough, you have left your home in a dream. Now, don't prolong this dream. Asking for a way you are trying to convert your worldly dream into an other-worldly dream, that's all. The materialist is trying to become a spiritualist, but the greed continues.

Remember one thing as a criterion: anything which creates future is bound to be against reality, because reality is always present -- always and always, and for ever. Reality knows no future, the mind creates the future, and creates it very cunningly, very cleverly.

Now, this is a very clever question: HOW DO I FIND MY WAY? And you may not be aware what you are getting into. You are getting into a dream, and now you will be

exploited because now you will find people who will supply the way. Wherever there is a demand, somebody is bound to supply. That is an economic law: the law of demand and supply. You make a demand for the way, and immediately thousands of gurus are born -- you have given birth to them -- and they are ready to supply you all that you need. That's how the spiritual supermarket exists: you create it by your demand. You create the false, the pseudo prophets, because when you ask for the way, the real Master cannot give it to you because he is not your enemy, he is not there to exploit you. The real Master's work is to take all the ways from you, all the methods. His whole work consists of destroying your future. Once the future is destroyed, you will find yourself here, now -- and now is the only real time.

God exists in real time, and you exist in an unreal time, hence you never meet. It is like a person who has fallen asleep and is dreaming: fallen asleep in Poona and dreaming of Philadelphia. And you are sitting by the side of the man who has fallen asleep; he cannot see you, he cannot be aware of you, he cannot see the room, he cannot hear the birds singing outside, he cannot feel the wetness in the air. He is in Philadelphia, he is in an unreal time, in an unreal space. Because he is in an unreal time and unreal space -- of his own creation and imagination and fantasy -- he is missing the real; he is missing this room, this place, he is missing you who are there, alive, loving, but unavailable. So close and yet so far away you are -- because the man is in Philadelphia.

What is needed? Does he need a way? Has he to go to some airline and book to come back? Has he to travel back? Is

there any need for a Way? No, all that he needs is an awakening, a shock so he can be awakened, a shaking-up. You shake him up, he will open his eyes, and suddenly Philadelphia has disappeared.

Exactly like that it happens. In the close proximity of a Master you are given constant shocks and shakings. He does not supply you with paths, ways, methods, he simply shocks you -- he goes like a shiver in your spine.

And the sleep is no ordinary sleep, it is metaphysical sleep. You have slept for lives together. You have slept the whole past, and you have dreamed so much and you have invested in the dream so much that it looks almost impossible to wake up -- too risky, too costly, such a gamble. You can do it only if you fall in love with a Master. If you fall in love with a Master risk is possible, because people risk only when they are in love.

Sannyas is a love affair.

When you are in love you are mad. And only the mad man can come back; the clever and the cunning and the calculating will think so many things against coming back. In Philadelphia he has made a beautiful house, in Philadelphia he has found a woman, in Philadelphia he has children, in Philadelphia he has a good business, in Philadelphia he has become respected -- he has become the mayor; all his life consists of Philadelphia. And suddenly you wake him up, and you destroy all. And the woman that he used to love and was so beautiful is no more, and the children... all disappeared, and the mayorhood and the business and the bank balance... all is gone. He will be angry at you.

Unless you are in love with a Master, you will not allow him to wake you up. Unless the love is so great that you can risk all... Once you are awake you will thank him, but before you are awake you will be angry many times. It is happening every day here. I go on shaking you, shocking you, I say so many things. The purpose is basically to shock you, the purpose is somehow to make it impossible for you to go on sleeping, to go on dreaming. All the methods that we use here are not methods to attain to truth -- no, not at all, there is no method to attain to truth -- all those methods are nothing but efforts to wake you up, to bring you back home, WHERE YOU REALLY ARE. They are only to destroy your dream.

Sannyas is renouncing your dreams, renouncing your sleep. But this is possible only if you love the man, if you love the Master, so much that you say 'Okay, if he is going to hell, we are going with him. Hell will be heaven with him. Without him we are not going to heaven.' Only then can you be awakened.

Don't ask for any way, Rashid.

That's why Jesus makes a very strange statement: 'I am the way.' And Christians have missed the point; they have interpreted it in such a way that the whole thing has gone wrong. When Jesus says 'I am the way' he is simply saying 'Meet a Master and fall in love. Follow a Master.' He is not saying anything about Jesus, he is simply saying to his disciples 'I am the way. Fall in love with me so that I can awaken you, because you will be able to bear awareness only if you are in tremendous love; otherwise, you will not be able to forgive the man, and you will want to fall asleep again and you will want to start dreaming again.' When

Jesus says 'I am the way' his 'I' contains all the Masters of the world -- past, present, future. That 'I' has nothing to do with Jesus as such, that 'I' is the 'I' of all the Masters. Exactly that is what Krishna said to Arjuna, his disciple, 'Leave all aside. Come to my feet -- surrender to me.' That's all. One starts thinking 'How can it be so easy?' It is easy because you have never left the place, it is easy because you are already there.

The Master is not giving anything, he is simply taking away that which you don't have and he is giving you that which you already have. The work of the Master is almost like magic, that's why in the old days the Master was thought to be a magician. He takes away things which you don't have and he gives you things which you already have -- this is magic.

Don't ask for a way. I am the way. Look into my eyes. Get into this enchanted space that I am. Yes, it is an enchanted space. Martin Heidegger calls it 'enchanted regioning', not just region but regioning, because region makes it look static and it is dynamic. That's why he does not call it space, because space seems static. And it is not a noun, it is a verb -- a living verb.

A Master is a dynamo. A Master is a flow, an overflow, a river. Get into it. And you need not even swim, the river is already moving. You can just relax with the river, and one day you will find that you have arrived. And that day can be this moment -- it all depends on your courage, on the intensity of your love.

There is no need for any way. And if you try to find a way, you will find not one, you will find many, and you will be distracted by all those ways for millions of lives. You try

one way then it fails, then you try another way and that fails, and you try another... And they are all bound to fail, they are doomed to fail because you are trying to do something which is absolutely absurd.
It is like searching for the horse on which you are riding. You can rush in all directions -- and you can have a very beautiful horse, a very powerful horse, and he can take you to the farthest corners of the earth -- but still you will not find the horse because you are already riding on it.
Let me awaken you. Allow me to take your dreams away. What more way do you need? I am the way.

The second question:
Question 2
SOMETIMES RUNNING HERE AND THERE,
TALKING,
LAUGHING, WORKING, READING, WRITING AND CLEANING --
THE FACT IS:
WHEn THE DOOR CLOSES BEHIND
AND THE EYES ARE SHUT --
IT IS DARK.
THOUGHTS OR NO THOUGHTS
FEELINGS OR NO FEELINGS
IT IS DARK.
MORNING OR NIGHT
ANY TIME INSIDE
IT IS DARK.
LOOKING INSIDE FOR THE LOOKER
IT IS DARK.
IS 'I' DARKNESS

WHO IS IS WRITING THIS QUESTION?

Yes, Prasad, 'I' is darkness, the ego is darkness, and if you look within and the looker is there, it will remain dark. Morning or evening won't make any difference, thoughts or no thoughts won't make any difference, because the 'I' itself is the essential thought, the fundamental thought -- the looker. It contains all thoughts and all feelings. You can look, but you have already divided yourself in two: the looker and the looked-upon. And this division is darkness, this duality is darkness, this split is darkness.

Oneness is luminous, oneness is light; twoness is darkness. So, whenever a meditator goes in, first he always encounters darkness, and that darkness is frightening -- who wants to go into that darkness? One becomes afraid, one wants to escape from it. In the beginning it is always so, but if you go on and go on and go on, and you stop even asking for light... Why should you ask? If it is dark, it is dark. And darkness is perfectly right -- and when darkness is perfectly right, darkness is absolutely bright.

Accept it. Love it. Embrace it. Feel one with it. And the moment the split disappears, when there is no looker and the looked-upon, no observer and the observed, then suddenly there will be light -- and a light which needs no fuel, a light which is eternal.

But if you are divided, then that light won't happen to you. So, what is to be done? You have to love this darkness, you have to fall into this darkness and disappear. Don't search for the light. The search for the light will keep you distant, unloving, unavailable to the darkness, and that will be a barrier to light. Don't search for light. If it is dark, it is dark. This is what Buddha calls TATHATA. If it is dark, it is

dark; don't ask for something else, let it be dark, enjoy it. What is wrong with darkness?

But we are conditioned in such a way that we cannot enjoy a few things. We have been brought up in such a way that we can enjoy only light, not darkness. Now this is missing something tremendously beautiful and something tremendously alive.

Darkness has its own joy, light has its own joy, and the person who understands will enjoy both. And he will not create any conflict and he will not choose. Darkness has silence in it, which no light can ever have. Darkness has a stillness in it, utter stillness, which no light can ever have. And darkness has infinity: unbounded it is, it knows no boundaries. Light has always boundaries to it: it is never infinite, it is finite. Light comes and goes; darkness abides, darkness is eternal.

It is because of this experience that in India we have painted Krishna as dark -- his other name, SHYAM, means dark, 'the black one'.

Darkness has depth. Whiteness is shallow, whiteness always looks superficial. Start enjoying darkness. Feel its infinity, feel its spaciousness, feel its eternity. Be touched by it and be moved by it -- it is so velvety, it has a beauty of its own. And unless you are capable of loving darkness, you have not earned the right to know light.

The light that you know is the outside light; it is against darkness. And the light that you will know when you transcend inner darkness will not be against darkness, it will contain all that darkness has -- and something more, and plus. Remember it: the light outside is not the true light; the true light will have all the qualities of this light

and all the qualities of this darkness and still will be more than the sum total of both of them. It is a great splendour where dualities meet and merge into each other, where dualities pour all their beauties into each other and a new beauty arises: the beauty of unity, integration.

So, remember it: whatsoever you know about light and darkness -- both have to be left behind. When you close your eyes, you have left the light outside; now you enter darkness. Love it. Sing? a song with it. Have a dance with it. Don't fight with it, don't be afraid of it, don't keep a distance from it. And don't go on looking for light. Forget about light. This darkness is there -- it has to be enjoyed; one has to be grateful to God for this darkness, this silence, this stillness, this velvety expanse. And then, one day, the observer and the observed are no more two.

When you love something, the duality disappears. If you love darkness, you become darkness. And when there is no duality, there comes a luminousness of a totally different quality. It is not the light that comes from the sun, and it is not the light that comes from electricity, and it is not the light that comes from the moon; then you have come to the very source of all light and all darkness, then you have come to the very root, the very ground, of being.

It is beautiful that the darkness is arising in you. You have taken a great step. Now, don't go on fighting with it; otherwise, the next step will be hindered.

That's what I was saying the other day: if the myth of Sisyphus were written by a Zen Master, it would have been totally different -- the gods would have been defeated. You cannot punish a Zen Master. Sisyphus would have enjoyed, would have danced, would have been ecstatic, because

there is no goal, so there is no failure. When the rock starts slipping back towards the valley, he would have listened to the sound echoing, re-echoing, in the valleys. He would have enjoyed it, and he would have started the downward journey with great joy because he knows the beauties of the valley too. Yes, there are beauties of the hilltop, the sunlit hilltop, and the openness of the sky, but there are beauties of the valley too: the shelter, the security, the beautiful birds, and the rivers, and the friends, and the pub. Sisyphus would have come back dancing from the hill, thinking of the pub and the friends and the beloved. And his children must have been waiting, and his woman -- and it was time. And he would have had a beautiful, restful night, and in the morning he would have begun again: he would have taken the rock back to the top. Another day, another challenge. Another day, another adventure. And in the morning he would have started again, whistling a song. The story would have been totally different.

The Greeks could not envision it; the logical mind cannot envision it, an illogical mind is needed to envision that beauty. Yes, when you go in and there is darkness, don't become the Greek Sisyphus, remember what I am telling you. Love the darkness: it is a gift. All is a gift from God. Feel grateful to God that he has given you such a beautiful darkness of your own -- so virgin, so pure, uncontaminated. Relax into it, and as you relax, it disappears. When you have relaxed totally, it is no more found. Then you have arrived at the very source of all darkness and all light, but that source has a totally different quality of light. It is not this light -- it has something of it. It is not this darkness -- it

has something of it, but it is immensely vast. That's why the mystics have always felt it difficult to say what it is. Ineffable it is, unexpressible it is, indefinable it is.
13ut, Prasad, you have taken a great step; going into darkness is a great step. Zen people call it 'the great doubt', and the Christian mystics call it 'the dark night of the soul'. But the morning is just arriving, just following. The dark night of the soul has the morning following just on the heels of it, just following like a shadow. Don't be too worried about the darkness, don't become too obsessed by it; otherwise, you will miss the morning that is following it -- and is just coming on the heels.
This is the way to look at life, and then thorns are no more thorns; they also have a beauty of their own. Then the cactus is as beautiful as any rose. And your heart expands When you can see the beauty of a thorn. To see the beauty of a rose is not much -- anybody can see it; nothing is required of you. The rose is so obviously there -- even a stupid person can see the beauty of it. But to see the beauty of the thorn great intelligence is needed, much is required of you; it is a challenge. Unless you have found beauty everywhere, you will not find God. Unless you are at home everywhere, you will never be at home.
So, in darkness, be at home. Whatsoever arises in you has to be accepted with joy as a gift. And I know it is difficult sometimes to think that this is a gift when you are ill, when it is all dark, when you are miserable, when love is broken. How can you see the beauty of it when a beloved dies? Death has happened -- it is diff1cult to see the beauty. That only shows that you have a very very narrow definition of

beauty, that you have imposed some definition on reality. Drop that imposition. Let reality be freed.

Just the other day I was reading about a Hassid mystic, Zusia. He is one of the most beautiful Hassid mystics. He was going into the hills, and he saw many birds, caught by a man, in a cage. Zusia opened the cage -- because birds are meant to fly -- and all the birds flew away. And the main man came rushing out of his house and he said 'What have you done?' And Zusia said 'Birds are meant to fly. Look how beautiful they look on the wing!' But the man thought otherwise; he gave Zusia a good beating. His whole day's work had been destroyed, and he had been hoping to go to the market and sell the birds, and there were many many things to be done -- and now Zusia had destroyed the whole thing. He gave him a really good beating, but Zusia was laughing, and Zusia was enjoying -- and he was beating him! Then he thought this man must be mad. And Zusia started moving.

When the man had finished, Zusia asked 'Have you done it, or would you like to do a little more? Are you finished? because now I have to go.' The man could not answer. What to answer? This man was simply mad! And Zusia started singing a song. He was very happy -- happy that the birds were flying in the sky and happy that he was beaten and yet it didn't hurt, happy that he could receive it as a gift, happy that he could still thank God. There was no complaint. Now, he had transformed the whole quality of the situation.

This has to be learned. Slowly slowly a man has to become so wide that all is accepted, yes, even death, only then the song bursts forth. Yes, even the darkness, only then the

light arrives. The moment you have accepted the night totally and there is no seeking and hankering for the morning, the morning has come. This is how it comes, this is the way of its coming.

The third question:
Question 3
THE MORE I LOOK INTO MYSELF, THE MORE I FIND THAT I'M SUCH A NARCISSIST -- AND MY ONLY AND REAL CONCERN IS NOT ENLIGHTENMENT, LIBERATION... AND ALL THAT, BUT BEAUTY. I WANT TO MAKE MYSELF AND THE WORLD AS BEAUTIFUL AS POSSIBLE. AND THE BEAUTY OF BEAUTIES SEEMS NOT TO BE. AM I AN OKAY STUDENT OF YOUR AESTHETICS?
Yes, Prabuddha, that's what others have called enlightenment, liberation, MOKSHA. Not to be is the n10st beautiful thing. To be is to be limited, and all limitations have ugliness. Limitation is ugliness; it is poor, it is poverty. Not to be means unlimited, infinite: it is richness, it is superabundance.
And remember, these three centres have always been the centres of religions: SATYAM, SHIVAM, SUNDERAM. SATYAM means truth, SHIVAM means good, SUNDERAM means beauty.
There are religions which have been centred on the concept of truth. There are religions which are centred on the concept of good. And there have to be religions now which will be centred on the concept of beauty -- and beauty is the highest. SATYAM is the first centre, SHIVAM IS the second, SUNDERAM is the third and the highest.

Truth is the first, the lowest. You will be surprised that truth is the lowest step. Why? Because truth is a logical concept -- dry, heady; it smells of logic-chopping. Truth makes a person dry, desertlike, and the religions which have depended on truth have become very very dry. Jainism is very dry; the Jaina scriptures look more like books of mathematics, logic -- you will not find any oasis there, it is all desert -- as if the idea of beauty had not been heard of at all.

The second step, a little better, is that of good. It is not only a question of a logical confusion, but of living it. It is not only philosophy, but life. The West has not got rid of the first step yet. The Greek mind was very much rooted in the idea of truth, and the Western mind has remained rooted there, it has not moved from there. All Western philosophies think of truth, and naturally they become just logic-chopping, argumentative. In the West the philosopher need not live his truth; all that is needed is that he should be consistent in his statements, not that he should be consistent in his life.

There was a philosopher in Greece who lived long, he lived for ninety years, and he was teaching suicide and telling people that suicide is the only logical thing to do. This was possible in Greece because you don't ask the philosopher to live it himself, all that you require of him is that whatsoever he says he should prove logically. And he was proving it logically; it is very simple to prove that life is meaningless, what else can be more simple? To prove that life has any meaning is almost impossible. To prove that life is meaningless is obvious. But when the philosopher had become very old and was on his death-bed, somebody

asked 'Sir, you lived a really long life, and your whole life you have been teaching that suicide is the right, logical conclusion. Why didn't you commit suicide?' He said 'How could I, because I had to teach my philosophy, I had to spread my message? How could I? If I could live a little longer I would try to live a little longer, because the message, the word, has to be spread.'

In India religions have centred around the second concept: good. In India this is a basic question: if somebody is saying something, the first thing that people ask is 'Are you living it?' Unless you give a proof by your life, it is all meaningless, it is all gibberish. If you say something, then live it. If you say God is, then live life as if God is. If you say bad karma, bad action, will bring bad consequences and you are caught doing some bad thing, you have refuted your philosophy, then nobody will listen to you. You may be as logical as possible, but nobody is going to follow you. Your life has to be consistent with your logic; what you say has to be lived. That is the second state.

Religions of the past have either been of the first or of the second. The third, the highest, stage is evolving: the religion of beauty. That's why I say the first is logical, the second is ethical, and the third is aesthetical. The third is nothing but aesthetics. The man who is trying to be good has to impose goodness on himself; he has to practise and cultivate it. Deep down there is a split, and that split will remain.

You think celibacy is good; logically you have arrived at the conclusion that celibacy is good, that sexuality is just a waste of life energy, and that it is stupid also, and that it is animal-like also, and that unless you transcend sexuality,

you will not be able to transcend your body, because body is the body of sex. It consists of sex, it is made of sex cells; it has been produced through sex and it wants to reproduce through sex. The body is the field of sex. Just as the body you will never know the soul, the non-sexual part of you. Logically you arrive at the conclusion that celibacy is good. Now, what you are going to do? If you are a Greek, then this is enough, you have done all that you can do; you go on living in sexuality and you go on talking about celibacy. But if you are a Hindu, this is not enough; you start trying to be celibate. You impose patterns, you do exercises, you cultivate a certain structure around yourself so that celibacy is supported and sex is destroyed. This can be done: one can cultivate oneself, one can condition oneself so deeply that on the surface sex disappears. But what about the unconscious? What about the deeper stream of your life energies? Sex disappears there and contaminates your sources.

The third, the religion of beauty, will have a totally different grounding. It will not believe in cultivation, because cultivation brings hypocrisy, and hypocrisy is ugly. It will not believe in creating a character, because when you create a character it is never true character -- because it has not arisen out of your innermost sources, it has been put there from the outside; it is nothing but a conditioning. Hypnosis or auto-hypnosis -- but it has not bloomed in your being, it is not your fragrance; it is ugly.

To see a person who is boiling inside with anger and on the surface showing that he is a sage is the ugliest thing in the world because this duality, this schizophrenia, this split makes him continually struggle within himself. He is never

at ease, never at rest -- he cannot be, he cannot afford to: if he rests, all that he has repressed will start raising its head. If he relaxes, immediately the character disappears, and whatsoever he has condemned as characterlessness takes possession of him. This type of man cannot even go for a holiday. He has to continuously guard himself: he becomes his own prisoner and his own jailer. His life is a life of misery.

That's why your so-called saints who live in the second kind of religion are so sad. You don't know their misery; their misery is far more than your misery. Your misery is superficial, their misery is very deep. Their misery is the constant fight with themselves. They have divided themselves in two: the controller and the controlled. And the fight is unending; sometimes one part will win and sometimes another part will win. And it will always remain inconclusive because both are you. It is like making your right hand fight with the left hand. You can go on... you will be exhausted by it, but there is going to be no conclusive victory. And it is all a game. You can give a little more energy to the right, and the right wins, and you can give a little more energy to the left, and the left wins. When you want the right to win, you make the left pretend to be weak; when you want to let the left win, you let the right pretend to be weak -- it is all pretension, it is all hypocrisy.

The first kind of religion creates heady people -- just verbal, logical. The second kind of religion creates people who are hypocrites -- divided, split, neurotic. The world has suffered from these two kinds of people too much.

In the third, there is a totally different perspective: the religion is of beauty. If the religion is of beauty, it cannot allow any split in you, because all beauty is organic beauty; it arises out of unity. One has to be one: no repression, no character, no morality -- that's what religion is. That's why Zen people go on saying there is no morality, no good, no bad, no paradise, no hell. You become afraid.

Many questions have come today that if there is no morality then what will happen? People will become very immoral. Do you think-they are moral now? Have your morality and the preaching of the ages helped in any Way? Somebody has asked 'There are murderers in the world, killers in the world; if there is no morality and morality is not taught, what will happen?'

And the morality has been here for ten thousand years or more. What has happened? Are there less murderers? Are they on the decrease? They are on the increase. And the morality has been here -- from Moses to Mahatma Gandhi. The morality has been here and the moral teachers have been here -- where is morality? There are more and more crimes every day. More and more gaols, more and more police arrangements, more and more armies are needed every day. And the morality has been there. Do you think it has helped? It has not helped; in fact, it has aggravated the situation. It has not helped people to become moral, it has only helped them to become hypocrites.

And the hypocrite is the most immoral person there is because he pretends one thing and he is something else. He has a face to show to people and a different reality hiding behind; he lives through masks. He lives in misery, and he creates misery around himself. He has destroyed the

natural, the spontaneous, in man because he believes in cultivation, in civilizing. He believes that people should be forced to be good.

Now, there is no way to force anybody to be good. In fact, if you force anybody to be good, you are forcing him to be bad. If he has any guts, he will rebel against you. If he has any intelligence, he will react against you: he will become just the opposite of what you wanted him to be.

Your morality, and the religions that preach it, has only created rebellions in the world. It has created reactions in people; people have gone just to the opposite end. If a person has any strength, power, dignity, he will go against it because it is so humiliating to follow orders, to be obedient. Unless obedience comes from your inner being out Of love and trust, it is ugly. But when it comes from within your heart, it is not obedience at all, because you are not following anybody else, you are following yourself.

If you fall in love with Christ and then there is obedience, that is a totally different kind of thing. You are in love; it is coming out of love. Christ is not forcing it on you, he is not saying 'I)o this, and if you don't you will suffer in hell'; he is not manipulating you. He loves you, and whatsoever he has gained, attained, whatsoever he has known, experienced, he shares with you. It is for you to choose or not to choose.

That's what I am doing here. No morality is taught here. No character is imposed here. I simply share my joy with you. If that joy becomes infectious, if you start feeling enchanted by it, you are attracted by it, it becomes a magnetic force in you and you start living it, that is your

business. You have chosen it; nobody was in any way manipulating you.

When your life blooms from your sources, it is beautiful, it has beauty, SUNDERAM, it is aesthetic. Then there is no possibility of hypocrisy.

The world has become too false because of the moral teachings -- that falsity has to be taken away. I said to you that if you have any guts you will rebel against all commandments. A true Master cannot command. His presence commands -- that is a totally different thing -- but he never commands directly, he will never give you things like the Ten Commandments. He gives his love, and out of love things start happening.

Love is such a potential force.

And there are people who are weak, who have no guts, and there are people who are mediocre -- they will not rebel, they will yield to the pressure of the society, the preacher, the priest, the religion, the church. They will yield; in their yielding they will be cowards, by yielding they will become even more cowardly, in their yielding they will become ugly. Just see the point: if you yield out of fear you become ugly, because how can fear be beautiful? And if you rebel you become angry, and how can anger be beautiful? In both ways the preachings of the moralists and the puritans have been destructive to humanity.

No more of it! The future belongs to a totally different quality of religion. Zen is just a herald -- much more will be coming -- it is just the first ray, a first insight. People need not be in anger, and people need not live out of fear. People have to live out of their natural, spontaneous being. People have to be themselves, then there is beauty.

Why are the trees so beautiful? Have you ever seen an ugly tree? You will be surprised, ponder over it -- have you ever seen an ugly tree? Have you ever seen an ugly peacock or an ugly dove or an ugly dear? Have you ever seen an ugly tiger? Then why do you come across ugly men and ugly women? Why? Something has gone wrong with man, something has been done to man's naturalness.

The whole of nature is beautiful, because it is natural, because there are no priests and no churches and no moralists going around teaching trees to be of character, to be good; teaching birds to be this way or that; giving disciplines and commandments. Man has to come back to his innocence. That is the message of Zen.

You say, Prabuddha: THE MORE I LOOK INTO MYSELF THE MORE I FIND THAT I'M SUCH A NARCISSIST. MY ONLY AND REAL CONCERN IS NOT ENLIGHTENMENT, LIBERATION... AND ALL THAT, BUT BEAUTY.

But that's what enlightenment is. You are not a narcissist. Don't use such words because they can become condemnatory, and once a condemnation enters in your being you start becoming ugly. Don't label yourself, and don't be labelled by others. Remain free of labels because labels are dangerous: once you use a certain word about yourself, you tend to think that you are that. Avoid words and look into reality. Now, to use the word 'narcissist' is dangerous: you have already condemned yourself, you have already accepted that something is wrong with you. Once you accept that something is wrong with you, you cannot be at ease with yourself.

Nothing is wrong. And this concern for beauty is concern for enlightenment. Enlightenment makes people beautiful. Have you ever conceived of any person more beautiful than Buddha or Yoka or Bodhidharma or Huineng? Just think of Buddha for a moment. Such beauty has never walked on the earth, such grace...

H. G. Wells used to say that Buddha is the greatest godless man of human history, and the most godly. And he is true: the most godless and the most godly. Never has such a beauty walked, never has such a beauty been found residing in any body. From where did it come? It came from his enlightenment -- from his insight that all is good; from his insight that there is no need to go anywhere, all is here; from his insight that one has to drop all longing for truth, meaning, God. That longing makes one ugly, that longing makes one tense, that longing creates anguish. That insight happened, and he became a God -- immediately he became a God. Then there was infinite beauty, then there was splendour. Then he became part of the trees and the birds and the mountains and the stars and the rivers. He became again natural, he became again innocent.

You say: I WANT TO MAKE MYSELF AND THE WORLD AS BEAUTIFUL AS POSSIBLE.

Now, beauty is not a thing that you can do anything about. If you start doing anything about it, you will make it ugly -- that's how the world has become so ugly. Don't try to make the world beautiful. And don't try to make yourself beautiful, because if you try to make yourself beautiful that beauty will be false. What will you do? Will you search for cosmetics? beautiful clothes? Is it going to help? You can have a certain cut of hair, you can have beautifully

manufactured clothes, you can have a beautiful house decorated aesthetically, but is it going to make you beautiful? Is it going to help you in any way?
Beauty is not of the outside, beauty is of the inner; it is within you. Let me remind you again. Martin Heidegger is right when he says it is a releasement; it has to be released. You have to open up, and the fragrance will be released. You are a bud, and you have to become a flower, that's all. Don't think in terms of making the world beautiful, otherwise you will become a missionary -- and a missionary is one of the ugliest things in the world. And don't think of making yourself beautiful. It is not a question of making or doing at all, it is a question of being.
Be. In your stillness, in your silence, in your meditativeness -- when you simply are -- there and only there is beauty. In that ecstasy of simple being, of pure being, is beauty. In that silence, beauty takes form. The song becomes audible, the form becomes visible, the unknown becomes known. Don't say that you are not interested in enlightenment, because if you are not interested in enlightenment, you will never be beautiful. Watch the words that you use, because words have become very very important; people live by them, and according to them.
Beauty is there -- that is the persistent message of Zen -- release it. You are not to become beautiful, you are beautiful; all that is needed is to remove the rocks. Who is hindering the path? This constant chattering in the mind makes you a cripple. This constant effort to be something: to be more rich, lo be more beautiful, to be more enlightened -- this constant search for more makes you ugly, makes you greedy. Forget about 'more'. Enjoy that

which you have. In that contentment is beauty; that contentment is beauty. Enjoy that which is available; don't hanker for that which is not available. Mind is always hankering for that which you don't have, and mind is never interested in that which you have. And you can enjoy only that which you have. Nobody can enjoy that which one does not have.

Now, look at the dilemma. Mind always says 'Have that because that is beautiful. To be there will be good, it will be great, fantastic.' But when you reach there, the mind has already moved ahead. Now it says 'Go there. That woman is beautiful, not this.' 'That' is always beautiful 'this' is never beautiful -- always that, the faraway, the distant, the unavailable. Search for it. By the time you arrive there, you are finished. The mind has no interest in that which is. It starts hankering again for something more, something else. Mind keeps you in constant misery, constant discontent, in a feverish state, hungry, thirsty -- and for no reason at all. And you have all that can give you contentment. You have all that can make you supersaturated.

Be here. Enjoy this moment, and all that is contained in this moment. And suddenly you will find that beauty is released. And not only you will find that beauty is released, others will become aware that something has happened, something has happened in the deepest being of this man because the man has become luminous, transparent. Even an ordinary homely face becomes utterly beautiful when there is silence inside. And even a very very shapely face becomes ugly when there is only anxiety and anguish and anger and frustration inside, because the face continuously

shows that which is hidden in you, your eyes go on reflecting that which is in your heart.
Be still, and be beautiful -- there is no other way.

The fourth question:
Question 4
BELOVED OSHO
FOR QUITE A LONG WHILE NOW, I FEEL AS IF I AM SITTING BETWEEN TWO CHAIRS -- BETWEEN THE REALITY OF MY MIND A YOUR REALITY. WITH PATIENCE AND ACCEPTANCE, I WAIT. BUT WHAT IS THIS 'CUTTING THE ROOT' OF ALL MISERY? I DO NOT UNDERSTAND. WHERE IS THE ROOT? WHAT IS IT?
Those two chairs -- they have to disappear, the duality has to disappear. The duality is the root of all misery.
You say, Anubhava: FOR QUITE A LONG WHILE NOW, I FEEL AS IF I AM SITTING BETWEEN TWO CHAIRS -- BETWEEN THE REALITY OF MY MIND AND YOUR REALITY.
Now, these two realities will drag you in two opposite directions -- even if you are sitting in the middle there will be a subtle drag. And you cannot know my reality if your mind is still there. Then my reality is just your idea about my reality, not my reality. My reality is possible only when your mind has disappeared. But then it is not my reality; it is as much yours as mine or anybody else's. It is THE REALITY -- neither mine nor yours. That is the root.
Now, you are sitting patiently, but look deep down: you are waiting, waiting for something to happen. Patiently, but still in the patience there is impatience hidden. The patience

may be just on the surface, but look inside and you will find some impatience. Maybe you have repressed it, you have silenced it, but it is there. It will assert itself -- whenever it can assert itself, it will assert -- it will disturb your surface again and again.

Drop the mind. Cut the root. Duality is the root, because in the duality you are always in a tension -- to be this or to be that? Your mind will say 'What are you doing, Anubhava? You are disappearing, you are losing your individuality. This is suicide, this is not surrender. What are you doing here? It is called surrender -- surrender is only a good word -- it is suicide; you are committing suicide.' The mind will go on harping on the same thing again and again, and it will try to pull you. And I will go on saying to you 'Drop the mind. Surrender totally. Wait, and don't wait for anything -- simply wait.

Patience should mean absence of impatience, not patience which has silenced impatience. I will go on saying these things, and I will go on shouting as loudly as possible so that you can hear it in your dreams, so it can go on vibrating inside you even in your sleep -- 'Cut the root of all misery!' You will continuously be in trouble.

The duality has to go. Let those two chairs disappear. And remember, your mind is creating the other thing that you call 'YOUR REALITY, OSHO'; that too is your mind creating. My reality and your reality are not two, my reality is your reality. It is the same reality as that of the rock and the river; it is not different at all.

When Buddha got the insight sitting under the BO tree, he said 'This very moment, it is not only that I have become enlightened but the whole existence. This rock I am sitting

on and this tree I am sitting under -- all have become enlightened.' What does he mean? He is saying 'Now the reality is indivisible. Now it is one, it is all one.'
But the root of misery. The root of misery is in 'I' and 'thou', the root of misery is 'me' and 'you'. The root of misery is that we go on always and always dividing, and it is all one. See the oneness, disappear in this oneness, and you have cut the root.

The last question:
Question 5
WHILE I WAS LISTENING TO YOUR REPLY TO KALIKA'S QUESTION (WHICH I TOO WAS EXPERIENCING FOR THE LAST FEW DAYS) AND LOOKING AT THE SKY, I SAW THE CLOUDS OF UNHAPPINESS VANISHING. IN THAT MOMENT OF HAPPINESS, FOR THE FIRST TIME, I EXPERIENCED 'DEPTH AND CLARITY IN THE SKY'. SIMILARLY, YESTERDAY WHILE OFFERING MY PRANAMS, I CLOSED MY EYES AND FOUND THE 'WINDOW OF MY HEART' OPENING -- FULL OF BRIGHT SUNLIGHT POURING IN. I FELT THAT THROUGH THE WINDOW OF THE HEART ONE CAN SEE UNTO YOU AND ALSO THAT THROUGH YOU, TRUTH REVEALS. IS THAT SO?
Chitaranjan, it is so, but the mind immediately raises questions. It is not only you who had seen the window opening, when I passed you, I also saw the window opening. You were in a transformed state. You were not in an ordinary kind of mind, your eyes had a different shine. I also saw something happening to you, something of

immense importance. For a moment you had fallen in tune with my heart. For a moment you vibrated with my vibe; your beat was rhythmic with my beat. For a moment you breathed through me and r breathed through you. That moment was immense. That moment was great.
But mind immediately jumps over it, hence the question IS THAT SO? The mind cannot believe it, the mind cannot trust it. The mind will say 'Chitaranjan, you must be imagining. What are you talking about? What nonsense! "The window of the heart"... have you ever heard of anything like that? There is nothing -- no window in the heart. In fact, there is no heart, but just a pumping system inside, just a blood purifying mechanism. What heart are you talking about? and what window? You must have fallen in a trance, you must have been hypnotized, Chitaranjan; otherwise, you see the sky every day -- it is the same sky! What clarity? and what depth? You must have dreamed, you must have hallucinated.'
The mind cannot trust; it is against the mind's existence to trust such phenomena, so the mind immediately raises questions. Many times many of you come very close to me. Sometimes it happens on a mass scale. Sometimes there are moments when all of you -- almost all of you -- are in a transformed state, in SAMADHI -- just being one with me. But that moment slips. You cannot contain it -- it is too much -- you have to spill it. It is frightening too, because you see yourself disappearing and evaporating. And you cling, back to your old reality, and you raise a thousand and one questions. Great dust you raise, great clouds of smoke, so that you can feel settled again. The sky is no more clear, there is no depth, the luminosity is lost: you are back into

your old self, and the mind is at ease. And the mind says 'Look, this is reality, that one cannot be real. And that one happens only for moments, and that too only happens with this man. Maybe he is a magician, maybe he is a hypnotist, maybe he is doing something. The real is that which remains' mind says, 'the real is that which remains forever. The ordinary sky is the real sky, and the ordinary beating of the heart is the real heart. Chitaranjan, you must have hallucinated.'

The mind will say these things again and again, and the window will open again and again. If you don't listen to the mind, it will open more often, you will see the light pouring in more often. Slowly slowly the gestalt changes; that reality which happens for only moments becomes abiding and this reality which looks very real because you have lived it this way for so many lives slowly slowly becomes unreal.

That is the meaning when Shankara says 'This world is illusory.' Not that these trees are illusory or these walls are illusory, or these rocks are illusory, what he means is that the way you have perceived it up to now is illusory because you were asleep.

Chitaranjan, that moment you were awake. It was a small MINI-SATORI, very small -- just for a moment, a split moment, the window opened. But even that is enough proof that there is a window, that there is a different kind of opening, that there is a way of knowing reality which is totally different, qualitatively different. You are fortunate, you are blessed. Let it come more and more. Allow it more and more. Even if IT sometimes frightens you, take the

challenge, risk all. Go into this adventure -- this adventure is God.

The Sun Rises in the Evening

Chapter #7

Chapter title: The Essence is at Ease...
17 June 1978 am in Buddha Hall

HE ALWAYS WALKS BY HIMSELF;
SAUNTERS BY HIMSELF:
FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.
WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING UNMOVING, --
THE ESSENCE IS AT EASE.
ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.
THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.

THERE ARE THREE ORDINARY STATES OE CONSCIOUSNESS. One is waking, jagrut, the second is SWABHA, DREAMING, and the third is SUSHUPTI, dreamless deep sleep.
Man ordinarily lives in these three states, sometimes waking, sometimes dreaming, sometimes fast asleep; this is the wheel man moves in. And because of these three states of mind many things have arisen into human consciousness and in human culture, civilization.

The first kind of consciousness, waking, creates its own culture, its own civilization; the West represents it. The second kind of culture is created by the second kind of consciousness, dreaming; the East represents it. That's why you find it very difficult to communicate; the Western mind finds it almost impossible to communicate with the Eastern mind. It is not only a question of language -- language you may understand -- the question is of the orientation.

The waking consciousness is objective: it thinks of the object, of the reality there outside; it is a kind of concentration. The Western mind has evolved powers of concentration hence the birth of science; out of the powers of concentration, science is born. The East could not give birth to science, and the reason is that the East has not paid much attention to the first kind of consciousness.

The East thinks in terms of dreams. The East thinks in terms of the inner. The East thinks in terms of the subjective. The East thinks with closed eyes; the West thinks with open eyes. The West concentrates; the Eastern mind meditates, that's why in the East you will find visionaries, poets -- people who have experienced great revelations inside. But they cannot prove it; the experiences remain individual, private. The Western emphasis is on the objective, the public: when you are wakeful, whatsoever you see others can also see. You are seeing me here, everybody can see me -- one who has eyes can see -- there is no need for any proof. The sun rises, and you know: the proof exists in the very experience. And everybody is experiencing it -- there can be a collective consensus about it. But when I say I have seen the sun rise in the evening it

is no more a collective experience; it is no more objective, it becomes subjective.

In the East you will find people who have experienced kundalini rising in them, great light exploding as if thousands and thousands of suns have suddenly risen on the horizon; you will find people who have seen lotuses blooming inside -- and to the Western mind it looks all nonsense. The Western mind has developed technology, science -- objectivity. It lives in the first, the waking, state; the visionary is rejected. In the West the visionary is a marginal phenomenon, he exists on the outskirts of civilization. He is at most tolerated; he is harmless, he can be tolerated. But he has no roots in the culture at large, he is not the main current. In the East the scientist lives in the same way -- on the margin; he is not the main current. He can be tolerated, he can be used, but the respect goes to the visionary, to the dreamer, to the poet who dreams great dreams.

These are the two ordinary states; the third state happens to both, but you cannot catch hold of it, the mind dissolves. In SUSHUPTI, in dreamless sleep, you disappear as an ego, and you disappear so utterly that you cannot even remember in the morning what happened. You can remember your dreams, you cannot remember your dreamless sleep, at most it can be remembered as gaps. You can say 'I slept so deeply that there were not even dreams.' But that is guess-work; there is no direct experience of SUSHUPTI.

No culture has evolved out of SUSHUPTI because there is no possibility to catch hold of it directly. But that is the deepest ordinary state of mind. It is out of SUSHUPTI,

dreamless sleep, that you get rejuvenated every day. You go to the source, you move to the source, you are again in contact with the primal consciousness, you are again in contact with your ground. You are no more human, you are no more Hindu, no more Christian, you are no more a man or a woman, black or white, you are no more Eastern, Western; all disappears -- all distinctions. You are, but there is no identity, that's why out of dreamless sleep great peace is felt.

If you move into deeper meditation, you will come to the third state where one can become aware of dreamless sleep too. And many have stopped there; because it is so blissful, many religions have stopped there, they don't go beyond it. There is a fourth state also, and unless you reach to the fourth, go on remembering that the third is very alluring, the third is very beautiful, very blissful, but still you have not arrived home. The fourth is the home; the Eastern mystics have called it TURIYA, turiya means the fourth. Waking is objective, outer; it is a kind of concentration. Dreaming is between the outer and the inner, a link between waking and deep sleep, and deep sleep is the inner. Then what is the fourth, the turiya? It is both and neither. It is both inner and outer, and because it is both, that's why it is neither. It transcends both, it is non-dual, it is total. Now nothing is outer, nothing is inner. Objects disappear and, simultaneously, the subject tOo; there is no experience and no experiencer. This fourth state is called SAMADHI, SATORI. And the beauty of the fourth is that you can live in the world and yet be not of it.

Zen believes in the fourth. Those who believe in the third have to leave the world, they have to go to the Himalayan

caves. Only there is it possible that they can fall into continuous deep dreamless sleep. It is falling into a beautiful coma. Its spiritual worth is nothing, although there is no misery, no anxiety, because the mind is put aside. But it is a state of coma, it is escapist. And the man has not known yet what the truth is. He has chosen one thing: escaping.

The Western mind moves deeper and deeper into the world, into activity, and the Eastern mind moves out of activity, more and more out of the world.

Now, here both kinds of people have gathered. When the Western mind comes to me he always asks how to relate with people -- that is his basic question -- how to be more loving, caring, how to grow deeper into relationship. No Indian, no Easterner, ever asks this -- that is not his question at all, his question is how to get out of relationship, how to forget all this misery -- birth and death, and reincarnation, and the whole wheel -- how to stop it, how to jump out of it. You can watch it, it is very apparent. The Western mind is clear-cut, logical, rational, mathematical, alert. The Eastern mind is dreaming and, according to Western standards, lousy, sloppy, messy, because in a dream you cannot be very clearcut, otherwise the dream will disappear. To the Eastern mind the Western mind is worldly, calculating, cunning, clever.

The third kind has happened both in the East and the West very rarely. In the West monasteries have existed, and people have renounced the world and moved -- in the East too. One who becomes interested in dreamless sleep... And it is greatly satisfying -- no doubt about it, there is great pleasure in it, it is very tranquil, undisturbed, but it is a kind

of death, not life. And there is fear that it can be disturbed -- any small thing can disturb it -- a small thought can move, and all is lost. A small dream is enough to destroy it.
Zen people have worked for the fourth. The fourth means: live in the world like a lotus leaf in water, be awake and yet remain centred. So all that is needed to be done, be in the cyclone and yet remain in the centre of it, unaffected by it. Naturally, the Zen man creates the most alive, living, streaming, pulsating life. The Zen man creates action in inaction, or inaction through action. Polarities meet and merge, and wherever polarities meet and merge there is God.
The fourth is the primal state, the very basic and fundamental state out of which these three have arisen. These three are branches, the fourth is the root.
The sutras of today you will be able to understand only if you understand this approach, the approach through the fourth, through totality. One has not to escape, one has to go into the deepest world but is not to be lost there. One has to remain conscious, one has to remain alert, and one has to go deep into the world. The meeting of the extremes will bring you the richest crop of life.
It happened...
Vivekananda once told his Master, Ramakrishna, that his highest spiritual aspiration was to remain immersed for days on end in NIRVIKALPA SAMADHI, the disappearance of all forms into absolute Godhead. He sincerely longed for what he then considered to be the ultimate spiritual experience. But Ramakrishna, who had once spent six months in unbroken NIRVIKALPA, his body kept alive only by force feeding, relied 'You are a

fool. There is a realization higher than NIRVIKALPA SAMADHI.' Vivekananda was at that time dedicated to the third dimension of contemplation, and Ramakrishna was attempting to turn him toward the fourth dimension, or TURIYA.

NIRVIKALPA SAMADHI IS a state of deep sleep. All has disappeared; it is absent, it is negative. The cup is empty, utterly empty; ready to be filled, but not yet filled. The empty cup is not the goal -- cannot be the goal; emptying is only the method so that one day the cup can be filled with the presence of God. But God exists as the world -- there is no other God. God has appeared as the world; God is not somewhere else. The world is God manifest. One has to empty oneself to prepare, but one has to remain in close contact with the world otherwise one becomes disconnected.

This is my approach to sannyas too. That's why I don't say leave the world, I say live in the world, accept the challenge of it because behind it, behind the screen of it, is God himself. If you accept the challenge and if you live the challenge totally, you will find that all that is needed is here. It has to be discovered. Become more and more alert and conscious.

So don't get too much into the objects -- don't become a Westerner, and don't get too much into the dreams -- don't become an Easterner. Don't get too obsessed with kundalini and experiences like that because those are all mind things. Remain alert while moving with people, while moving in the world, remain alert while moving in dreams. And there are beautiful dreams too, spiritual dreams too -- remain alert, don't get distracted by them. And when you are able

to be alert in the objective world and then alert in the dreaming world, slowly slowly you will become alert in the dreamless deep sleep too. And then you are at the gate of the fourth. And when you enter the fourth, you are back into the world; the circle is complete. But now you are the centre of the cyclone.

HE ALWAYS WALKS BY HIMSELF,
SAUNTERS BY HIMSELF.

The first sutra of Yoka. He is talking about the man who has attained the fourth -- how he lives, l10W he walks, how he talks, how he listens. There is no greater subject than that. Try to understand how he walks.

HE ALWAYS WALKS BY HIMSELF,
SAUNTERS BY HIMSELF.

That does not mean that he moves into loneliness, no, but wherever he is, he is alone. In the crowd, but he is alone. You will find him standing in the crowd but not part of it; there and yet not there. That has to be understood.

The man of Zen walks by himself. He is so utterly centred, rooted, in himself that nothing can distract him. You are distracted by each and every thing that passes by. You are walking and you see a beautiful house; you are distracted. And dreams start arising: you would like to possess this house. You come across a beautiful woman, and you lose your centre; you have moved into fantasy. Anything can distract you. Somebody insults you, and anger arises; you are distracted. Somebody says something beautiful about you, and your ego is puffed up; you have lost your centre. This is getting distracted.

The man of Zen remains by himself You can insult him, BUT YOU CANNOT INSULT HIM. On your part, from

your side, you can insult him, but he will not take it; he will laugh and will say good-bye to you. Remember Zusia -- just the other day I was talking about him -- he has been beaten and he laughs, and he sings a song and goes into the mountains utterly happy -- happy that he has made the birds free and happy that he was not distracted by the beating.

Once a Sufi mystic was being beaten by an emperor and he started laughing. He exploded into mad laughter. Even the emperor was puzzled, and he said 'Why are you laughing ?' He said 'Because I am the wrong man! You think you are beating somebody else, that's why I am laughing at the ridiculousness of it.'

HE ALWAYS WALKS BY HIMSELF...

There is no way to push him here and there, you cannot manipulate him; he remains there, utterly himself, so centred is he, so rooted is he, in his being. When one has known the fourth, TURIYA, then there is no distraction, then one can live anywhere.

Once it happened in the days of Buddha that a beautiful prostitute fell in deep love with a Buddhist monk who had gone to beg. The woman had seen many beautiful people -- she was one of the most famous prostitutes of those days -- even kings used to queue at her door, and she fell in love with a monk, with a BIKKHU, a beggar.

Sannyasins have a beauty that only sannyasins can have: that beauty when one walks by himself, that grace -- the grace of the centred one -- the dignity, the elegance. Just visualize the monk walking. And Buddhist monks, their whole teaching consists of one thing: Be alert, be watchful. Not even a single breath has to pass your nostrils without your being aware of it.

So, absolutely watchful, meditative, he must have passed by the woman. She had seen many beautiful people, but never a man who walked by himself like this -- and in the market-place and in the whole noise, so silently as if the market did not exist. She immediately fell in love with the man. She touched his feet and asked him to come to her home and stay for this rainy season, for four months. Buddhist monks stop moving for four months in the rainy season. The rains were just about to come, and the clouds were gathering, and it was time for them to stay and find shelter for four months.

So she invited him: 'You come to my home. Be my guest for four months.' The monk said 'I will have to ask the Master. Tomorrow I will come and reply. If he allows it, I will come.'

There were also other monks begging in the town -- they saw the whole thing; they became very jealous. When the young man came back to Buddha, he stood in the assembly and made the request 'A woman, a prostitute' -- Amrapalli was her name -- 'has asked me to stay with her for the coming rainy season. I will do whatsoever you say.' Many heard it -- they all stood up and said 'This is wrong. Even to have al lowed that woman to touch your feet was wrong, because Buddha has said "Don't touch a woman, don't allow a woman to touch you." You have broken the rule, and now this is something, that you are asking to stay with the woman for four months!'

Buddha said 'I have told you not to touch a woman, not to be touched by a woman because you are not centred. For this man that rule is no more applicable. I can see that he can walk alone by himself -- I have been watching him --

he is no more part of the crowd. You are still part of the crowd. When you go to the market, you go to the market; he simply passes by there as if he had never gone.' And to the BIKKHU Buddha said 'Yes, you are allowed.'

Now, this was too much; never had it been done before, there was no precedent. All were angry, and for four months thousands of gossips went around exaggerating what was happening there. Everybody was interested, and many rumours were coming that the monk was no more a monk, that he had fallen.

After four months the monk came back followed by Amrapalli. Buddha looked at the monk, looked at Amrapalli, and said 'Woman have you something to say to me?' She said 'I have come to be initiated by you. I tried to distract your disciple. I failed; this is my first defeat. I have always succeeded with men. This is the first man whom I could not distract -- not even an inch. A great desire has arisen in me too -- how I can attain this centring. And the more he has been with me these days, the more I have seen how far away he is from the world. He lived with me, I danced before him, I sang before him, I played on musical instruments before him -- I tried to allure him in every way -- but he always remained silent. He always remained himself Not for a single moment have I seen any cloud in his mind or any desire in his eyes. I tried to convert him, but he has converted me -- and not saying; a single word. He has not brought me here, I have come on my own. I have known for the first time what dignity is; I would like to learn the art.'

She became a disciple of Buddha. She became a nun.

HE ALWAYS WALKS BY HIMSELF...

Remember, it does not mean that he remains lonely, it only means that he remains alone. If you want to be lonely you have to move away from the world, but if you want to be alone there is no need to go anywhere, you can be alone here. Aloneness needs awareness. Loneliness is an outer thing -- you simply have to move away from people. But moving away from people you remain the same -- your mind has not changed; and your mind is the problem, not the people. Sitting in a Himalayan cave you will think of the people, of your wife, of your children, of all those friends you have left behind, because the mind cannot be left here, it will go with you -- it is you.

Don't try to change the circumstances of your life, try to change the psychology. Try to change your attitudes towards life, don't try to change the outer situation. Use the outer situation and change the inner state. The false religion consists of changing the situation: 'If a woman creates desire in you, escape from the woman.' This is changing the situation; this is not much of a change -- you are befooling yourself and befooling the world. The real religion consists of changing the state of the mind: 'If a woman attracts you, then look into your desires, then watch those desires. Somewhere there you have not known anything better than sex. Somewhere there you have not known anything higher than sex. Somewhere there you have not known anything ecstatic. Because you have not known anything higher, you are attracted towards the lower. Search for the higher. Once you have known higher reaches of your energy, sex starts withering of its own accord.' That is real religion.

HE ALWAYS WALKS BY HIMSELF;
SAUNTERS BY HIMSELF.

And his walk is a sauntering -- that has also to be remembered. It is not work, it is play. Whatsoever he is doing he does it very sincerely, he does it with totality, he does it with all his being, with all his capacity. He becomes available fully to the work, but it is not work, it is play. He is non-serious; sincere, certainly, but never serious. His walk is not goal-oriented, it is a sauntering. He lives the life because he finds himself here. He lives because life has been given, he dies because life has been taken away. But all his action is unmotivated -- there is no motivation in it -- he is not going anywhere in particular.

First, he remains alone in the crowd, he remains by himself And, second, all that he is doing he is doing in a playful mood. He is non-purposive, non-serious; work is not his world but play. He does not leave the work, he changes the quality of it.

I am talking to you; this is not work, this is play. There is no motivation behind it -- not even the motivation to convince you. If you are convinced, that is your business. I am not trying to convince you, I am not trying to convert you -- I am not a missionary, I have no mission to fulfil -- I am just singing my song, my SHODOKA. You have decided to listen; if something happens in you, that is your decision to allow it to happen in you or not to allow it to happen in you, but on my part there is no motivation.

A cuckoo starts calling; and you are thrilled, and you are changed, and you are convinced of the beauty of the song, but that is absolutely yours -- the cuckoo was not after you. A tree has bloomed; if your nostrils are filled with its fragrance that is for you to accept or reject. The sun has risen; it is for you to open your eyes and see the sunlit

world or not to open your eyes. But the sun is not motivated -- it has knocked on your door without any motivation. If you don't listen it will not be offended, if you listen it will not be gratified either.

That is sauntering, and once you know the beauty of sauntering, then all goal-oriented actions disappear because they bring miseries. Those goals are your goals, and they are always against the goal of the whole. They clash with the cosmic, and, naturally, you are defeated; you cannot defeat the cosmos. Then there is frustration. If your goals are not fulfilled, there is frustration and you will be in misery. If your goals are fulfilled your ego is puffed up, that will create misery. Either you succeed or fail -- only two are the possibilities -- but in both ways you will be miserable.

Forget all goals. Live in the moment. Enjoy the moment to the fullest possibility of it; squeeze it as much as you can -- the whole juice of it; but that's all -- there is no future in it. When a person starts living moment to moment he has learnt how to live. Never sacrifice the present for the future: that is the meaning of sauntering by oneself

The Zen man is like a child collecting pebbles on the sea-shore just enjoying the sunshine and the brisk salty air and the roar of the waves and the vastness -- just the joy of running here and there, and collecting sea-shells and coloured stones for no purpose at all. They are of no use -- they cannot be sold in the market-place as commodities. Just watch a child playing on the sea-shore making sand-castles -- nobody is going to live in them, the whole activity is just play. The joy is in making the castle, and then the same child will destroy the castle. And see the child when

he destroys the castle -- how he jumps, shrieks in joy, shouts in joy. He has made it, he has destroyed it.
Learn from children how to live, learn from children how to transform the quality of your work. Once it becomes play, you are a religious man.
But look at the unfortunate state of the world. The religious person becomes very very motivated. The so-called religious person cannot play at all; he becomes very serious.
It happened once that a great political leader came to attend one of my camps in Mahabaleshwar. He was known in India as the father of the Indian parliament because he remained an MP for fifty years. The first day he watched. By the evening he came to me and he said 'Everything is okay, but a few things offend me -- I have seen four of your sannyasins playing cards. How can a sannyasin play cards? What kind of sannyas is this?'
He was really offended, and I can understand his discomfort, his uneasiness. Sannyasins are not expected to be playful; they have to be serious, they have to be long-faces. They are not expected to laugh, they are certainly not expected to play cards. And when I said 'But what is wrong in it? If they are enjoying playing cards, it is perfectly right, it is meditative', he immediately left the camp. He became so angry; he could not conceive of card-playing as meditation. And all meditation is nothing but card-playing. Meditation means playfulness, meditation is not a serious phenomenon. But he had come seriously -- he was getting very old, he was seventy-five and death was coming near, and he wanted to have some security beyond death. He had lived a very very successful life here, now he wanted to

succeed in the other life; he could not afford to be playful. Time is short, and time is money; time is fleeting fast. He had come there to learn some way how to have a successful life in the other world. He could not understand that the other world is not a separate world; the other world is intrinsic in this world. It becomes available to non-serious minds.

Non-seriousness is the door to the other world. It is here; if you are serious you miss it, if you are non-serious it suddenly opens its doors. All the mysteries are available to the non-serious, that's why Jesus goes on repeating again and again 'Unless you are like small children you will not enter into my kingdom of God.'

What does he mean? What is the beauty of small children? They are playful; they don't know what work is. Work is yet unknown to them; they have not fallen yet, they have not committed the original sin yet. The original sin IS seriousness. The moment you can regain, recover, reclaim, your childhood, you have become a religious person.

HE ALWAYS WALKS BY HIMSELF,
SAUNTERS BY HIMSELF.
FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO GO WITH
BIRTH AND DEATH.

Yoka says

FROM THE TIME I RECOGNIZED THE ROAD...

What road is he talking about? The road to oneself, the road from dream to reality, the road from sleep to awakening, the road from work to play, the road from seriousness to non-seriousneSs. It is only metaphorically called a road; in fact, it is not a road.

Just the other day I was saying to you that you can sleep in Poona and dream about Philadelphia, and I know there are a few people who sleep in Philadelphia and dream of Poona too. This is how the mind of man functions: it is always somewhere else. But your reality is here, your mind is somewhere else.

What road is Yoka talking about? Coming back to your reality, WHERE YOU ARE. Listen to your body and that will give you the clue. The mind always dreams, the body cannot dream -- the body is simply here, the body cannot deceive, only mind deceives. Listen to the body, get into your senses, get into your body.

And that is one of the greatest harms the so-called religions have done to humanity: they have helped people to become more and more mental, they have helped people to become more and more minds. And when a man lives in the mind he is mental. They have taught people to be against their bodies. And bodies are real. Bodies exist in God, breathe in God; they are already there, part of God, they pulsate in God. The mind is not part of God, it is your private journey although it cannot take you anywhere. It cannot -- it is impotent, but it can dream, it can create beautiful dreams. It can allure you and you can start following those dream tracks so you go farther and farther away from your reality.

The road is only metaphorical. I said to you that if you are in Philadelphia and dreaming, and suddenly I call you 'Come back home' will you ask me where to go, which train to catch, or what airline? Will you go to Krishna Mohammed to ask about Air-India? Anyway he works no more for Air-India, he works for Air Rajneesh, but that is metaphorical -- no aeroplanes here, no airlines. One just

has to awaken. One just has to come back where one's body is.

Listen to your body, the body is the secret of finding the road.

FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.

There are two kinds of people in the world: one, who are very much interested in birth, in life, in the world, and very afraid of death. Now, that's a very stupid type of mind; if you cling to birth, how can you avoid death? -- birth implies it. It is the necessity of birth that brings death. There can be no beginning without the end; if the beginning is there the end is bound to be there -- the end is implied in the beginning; the alpha contains the omega. Now, people are too interested in birth and life and, naturally, very much afraid of death. The more obsessed they become with life, the more afraid they become of death. But life brings death, birth brings death, birth is a continuous movement towards death. You cannot avoid it so you live in a kind of trembling, in fear, in a kind of dread.

Soren Kierkegaard used to say that man lives in dread. Man need not live in dread, he chooses to live in dread. If you ding to birth, you will be afraid of death.

And there are people who are very obsessed with death too -- the other type, the religious type. They are not concerned with life, their whole concern is death: how to enter into the realms that are beyond death, heaven and paradise, and how to avoid hell, and all that. Their whole concern is death.

A man once came to me and he asked 'I would like to know something about after-life.' I asked him 'Have you known anything about life? If you don't know anything about life, how can you know anything about after-life?' He tried to explain -- he thought I had not understood his question, he said 'I mean, what happens after death?' I said 'I would also like to say to you that my insistence is: first try to see what happens before death. You have not even looked into that which is happening already and you are concerned with what will happen after death?. Your concern is abstract, philosophical, metaphysical.' You can spin and weave theories, you can get caught into your ideas and thoughts or into somebody else's ideas and thoughts.

Yoka says

FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.

The moment I awoke to reality, the moment I saw the fourth state of consciousness, TURIYA, I suddenly saw there is no birth and there is no death. Life continues; it only changes forms. Forms are born and forms die, but the essential life is to catch, or what airline? Will you go to Krishna Mohammed to ask about Air-India? Anyway he works no more for Air-India, he works for Air Rajneesh, but that is metaphorical -- no aeroplanes here, no airlines. One just has to awaken. One just has to come back where one's body is.

Listen to your body, the body is the secret of finding the road.

FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO DO WITH

BIRTH AND DEATH.

There are two kinds of people in the world: one, who are very much interested in birth, in life, in the world, and very afraid of death. Now, that's a very stupid type of mind; if you cling to birth, how can you avoid death? -- birth implies it. It is the necessity of birth that brings death. There can be no beginning without the end; if the beginning is there the end is bound to be there -- the end is implied in the beginning; the alpha contains the omega. Now, people are too interested in birth and life and, naturally, very much afraid of death. The more obsessed they become with life, the more afraid they become of death. But life brings death, birth brings death, birth is a continuous movement towards death. You cannot avoid it so you live in a kind of trembling, in fear, in a kind of dread.

Soren Kierkegaard used to say that man lives in dread. Man need not live in dread, he chooses to live in dread. If you cling to birth, you will be afraid of death.

And there are people who are very obsessed with death too -- the other type, the religious type. They are not concerned with life, their whole concern is death: how to enter into the realms that are beyond death, heaven and paradise, and how to avoid hell, and all that. Their whole concern is death.

A man once came to me and he asked 'I would like to know something about after-life.' I asked him 'Have you known anything about life ? If you don't know anything about life, how can you know anything about after-life?' He tried to explain -- he thought I had not understood his question, he said 'I mean, what happens after death?' I said 'I would also like to say to you that my insistence is: first try to see what

happens before death. You have not even looked into that which is happening already and you are concerned with what will happen after death?. Your concern is abstract, philosophical, metaphysical.' You can spin and weave theories, you can get caught into your ideas and thoughts or into somebody else's ideas and thoughts.

Yoka says

FROM THE TIME I RECOGNIZED THE ROAD,
I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.

The moment I awoke to reality, the moment I saw the fourth state of consciousness, TURIYA, I suddenly saw there is no birth and there is no death. Life continues; it only changes forms. Forms are born and forms die, but the essential life is eternal. And you are that essential life -- only clothes change, garments change, houses change -- but the essential core goes on and on.

Just the other day there was a question. Somebody asked 'Who are you? From where have you come? What is your purpose here? Are you the messiah?' I have not come from anywhere. I have always been here just as you have always been here, and we are always going to be here.

Raman Maharshi was dying, and a disciple asked 'Where are you going? Why are you leaving us?' And he opened his eyes, and he laughed and said 'Where can I gO? There is nowhere to go! I will always be here.' He laughed, closed his eyes and died.

Where can I go? There is nowhere to go! I will be here. We are not coming from anywhere, we are not going anywhere, we have always been here -- WE ARE THIS EXISTENCE. Yes, forms change, waves change, the ocean remains.

And you asked 'What is your purpose?' No purpose at all. What purpose can there be? Trees are green, and roses are red -- what purpose can there be?
And you had asked 'Are you the messiah?' Now, that word has to be understood; it is a device. The Jews have missed the whole point, and so have the Christians. It is a device, it is a device to create waiting, nothing else. It is one of the ancientmost devices. Judaism used it, but somehow the language was forgotten -- as it always happens. Try to understand the device, then a new vision will open up to you. The messiah is nothing but an excuse to wait. 'The messiah is coming!'... it is always urgent. 'The messiah is coming! Any day he will be here.' You have to be ready, you have to learn how to wait, and you have to Learn how to be patient.
Remember all that I have been saying to you about waiting: waiting is prayer. If you can wait, and if you are not in a hurry... If you don't demand and you simply wait -- not even waiting for something in particular, just waiting -- something is going to happen. It is just on the brink, always on the brink. That state of waking and waiting will help you remain open, alert, watchful, looking.
Remember the day when a guest is to come, and the postman comes and you rush to the door -- you are so alert. Every day the postman comes, he knocks and nobody listens. When you are waiting for the guest, just the breeze blowing through the pines, and you rush to the door -- 'Maybe he has come. Maybe this is the sound of his footsteps.' Anything provokes the vision.
Judaism has contributed a few things tO the world; this is one of the most beautiful things: that the messiah is

coming. But remember always, because it is a device, the Jews cannot believe it when a messiah declares 'I have come'. They cannot believe him because the man is trying to destroy their whole device. So, when Jesus came and said 'I have come', they had to crucify him, they had to save their device, they had to deny Jesus. The messiah has always to come, but can't be allowed. See the point. If the messiah comes then all is finished, then how will you Wait?

Messiahs have been coming but they cannot be accepted. 'They are not the messiah we are waiting for. He has always to remain coming, only then we can remain waiting.'

Then the Christians took the device: the second coming of Christ. Do you think they will believe me if I declare 'I am the second Christ. I have come.'? 'No' they will say; 'how can you be the second Christ?' They will find a thousand and one faults; just as the Jews found faults with Jesus they will find faults with me. The reason is that the second coming is the same device in another name; it cannot be allowed. Messiahs will come, but they will not be accepted as THE messiah; he has to remain always there in the future so that you keep alert. And if the device catches hold of your heart it is of immense value -- more value than any messiah, because the device can create thousands and thousands and thousands of enlightened people.

I have heard...

Tn the Hassidic tradition, simultaneously with the mystical appreciation of the messiah-nature transmitted through the Master, there continues to exist the expectation of the powerful, kingly messiah. When he appears, the entire

planet will be transformed in a flash of illumination, not just inwardly, as is already occurring, but outwardly and openly. No matter how many centuries pass according to human reckoning this universal revelation remains always an imminent future. The Hassid lives with this future event so intimately that it pervades the present.

Rabbi Menachem Mendel, like all Hassidic Masters, lived wholly in his expectation of the messiah's coming. Mornings he would go to the window, look outside, and sadly remark 'He has not yet come, for the world is still the same' -- every morning. The whole night he would wait and pray, and in his sleep he would dream and wait and watch. And early in the morning he would rush to the window and open the window and see outside, and say 'He has not come yet, for the world is still the same.'

Jesus came but the world was still the same, that's why the Jews refused him. Jesus transformed a few people's lives, but that is not the point; when the messiah comes, 'the entire planet will be transformed in a flash of illumination'. The world has remained the same. Jesus has come and gone, and the world is not saved, so he was not the messiah.

Who was the messiah? Moses, Krishna, Buddha, Mahavir, Zarathustra, Lao Tzu? -- nobody, because the world remains the same. Yes, they transformed a few people's lives, but that is not the point, The messiah is an impossible ideal. It has to be impossible; if it is made possible, then anybody will declare 'I am the messiah', and it is finished. And there have been messiahs -- Buddha was, Jesus was. There have been messiahs, but THE messiah, the ultimate -- he never comes. He is always imminent, just coming; you

have to wait for him. That waiting transforms you: it is a meditation device.

So I cannot declare that I am the messiah. And I am. But I cannot declare it because I would not like to destroy that beautiful device; that has immense value -- it is worth preserving. But I am not coming from anywhere, neither are you coming from anywhere. And I am not going anywhere, neither are you going anywhere. We have always been here, we will always be here.

And this is just a game that we have decided to play: I am the Master and you are the disciple -- just a game, a play. You have to follow the rules of the disciple and I have to follow the rules of the Master, but it is a game of cards, playing cards. Be non-serious. Be playful.

And not only am I the messiah, you are too, because the messiah is nothing but the awakening in you. It is a quality in you, and that quality redeems; nothing else, nobody else can redeem you from the outside. That quality, that awareness, that TURIYA, the fourth, when it takes possession of you, it redeems. It is the salvation.

WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING, UNMOVING, --
THE ESSENCE IS AT EASE.

And when you have understood the fourth, when you have gone into the fourth, then walking is Zen, then you need not practise any kind of meditation. Then all that you do is meditation; then walking is meditation, then sitting is meditation. Meditation is a quality of being that you bring to the act. It is not a particular act, it is not that you do this then it is meditation -- that you sit in a certain posture, SIDDHASANA, and you keep your spine erect, and you

keep your eyes closed or you look at the tip of your nose or you watch your breath, then it is meditation -- no; these are just devices for the beginners.

Just the other day Vidya wrote me a beautiful letter. She said she tried meditation one day and had a great migraine and half her body became paralysed; that cured her of meditation. I liked it. I would like all of you to be cured of meditation; that has to happen to everybody. One has not only to be cured of diseases, one has to be cured of medicines too; otherwise, sometimes medicines become more dangerous than the diseases themselves -- one can become obsessed with the medicine.

Do you know that the words 'meditation' and 'medicine' come from the same root? Meditation is a kind of medicine -- its use is only for the time being -- once you have learned the quality, then you need not do any particular meditation, then the meditation has to spread all over your life. Only when you are meditative twenty-four hours a day then can you attain, then you have attained. Even sleeping is meditation.

WALKING IS ZEN, SITTING IS ZEN...

Then what will be the quality? Watchfully, alert, joyously, unmotivated, centred, loving, flowing, one walks. And the walking is sauntering. Loving, alert, watchful, one sits, unmotivated -- not sitting for anything in particular, just enjoying how beautiful just sitting doing nothing is, how relaxing, how restful. After a long walk, you sit under a tree, and the breeze comes and cools you.

Each moment one has to be at ease with oneself -- not trying to improve, not cultivating anything, not practising anything.

WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING, UNMOVING, --
THE ESSENCE IS AT EASE.

THE ESSENCE IS AT EASE: that is the key word. THE ESSENCE IS AT EASE: that is the key statement. Do whatsoever you are doing, but at the deepest core remain at ease, cool, calm, centred. Then you can be in a crowd and you will not be the crowd, then you can be in the market-place and the market-place will not enter in you. Then you can be anywhere and you will remain unpolluted; your purity will remain intact, your innocence undisturbed. THE ESSENCE IS AT EASE: THAT IS the quality one has to bring into each act; no act has to be excluded from it. If you are afraid of any act and you exclude it that will remain a barrier, and that will remain a pitfall for you, and any day you will fall into it.

Let this quality penetrate all that you do: eating, sleeping, making love, walking, talking, being silent. Let this quality permeate your existence, pervade your existence. Let this quality surround you always and always; even falling asleep feel surrounded by it. And soon you will see that meditation is not your act, is not activity; it is a certain nuance, a certain musical quality in your being, a certain harmony, a melody, that you bring to every act -- whatsoever you are doing.

That's why Zen people say: Carrying water from the well, chopping wood, and one is at home -- there is no problem. One can do any kind of work and still the meditation persists; it becomes your very life.

Chuang Tzu says: The fish trap exists because of the fish; once you've gotten the fish, you can forget the trap. The

rabbit snare exists because of the rabbit; once you've gotten the rabbit, you can forget the snare. Words exist because of meaning, once you've gotten the meaning, you can forget the words. Where can I find a man who has forgotten words, so I can have a word with him ?
Meditation is a trap; once the quality is caught hold of, THE ESSENCE IS AT EASE... the trap can be forgotten.
ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.
THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.
THE ESSENCE IS AT EASE... then you have entered the deep mountains. You need not go to the Himalayas, the Himalayas come to you. There are already Himalayas inside you. Nothing is missing there; the Himalayas are there -- the high peaks, the Pacific is there -- the depth. All heights and all depths are there -- infinite heights and infinite depths are there. And the primaeval silence reigns there, undisturbed. There in your innermost core you are a virgin, and you cannot lose it -- there is no way to lose it; your innocence is absolute there -- not even a particle of dust has entered there. The mirror is absolute transparency when you can walk in Zen, when you can sit in Zen.
When WALKING IS ZEN and SITTING IS ZEN, TALKING OR SILENT, MOVING or UNMOVING -- it makes no difference, it is all the same -- and THE ESSENCE IS AT EASE, you are entering a new world, a new territory: the inner sky.
ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.

Again remember, solitude does not mean solitariness, just as aloneness never means loneliness. Loneliness simply says the other is being missed, aloneness says one is enjoying oneself. Loneliness is in reference to the other that you are missing, aloneness is the presence of yourself.

HE ALWAYS WALKS BY HIMSELF,
SAUNTERS BY HIMSELF.

This is aloneness, and so is solitude. Solitude is aloneness. You can be in solitude anywhere, but you cannot be solitary anywhere. Solitariness means there is nobody, you are alone; you have to move, you have to move away from people. Solitariness is against the world, solitude is not against the world. Solitude is something great, solitariness is something very ordinary, mundane.

ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.
THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.

Chuang Tzu says: Everything has its THAT, everything has its THIS. THAT comes out of THIS, and THIS depends on THAT -- which is to say that THIS and THAT give birth to each other. But where there is birth, there must also be death. The sage's THIS IS also THAT, his THAT IS also THIS. A state in which this and that no longer find their opposites is called 'the hinge of the Way'.

Where THIS and THAT become one, where this world and that world become one, where matter and mind become one, that is called 'the hinge of the Way'.

Yoka says

FROM THE TIME I RECOGNIZED THE ROAD...

This is the road he is talking about. The moment you recognize that all is one; death and life, THIS and THAT -- all is one,

I REALIZED I HAD NOTHING TO DO WITH
BIRTH AND DEATH.

Then I knew I never had any beginning and I will never have any end. Then I knew this whole belongs to me and I belong to this whole. And there is no need to make any distinctions, there is no need to make any categories that 'this is lower and that is higher, this is sacred and that is profane'. If you have entered the road -- the road that brings you from dreams to reality, from divisions to the non-dual, from many to one -- then you will see all the beauty that you have been searching for outside is inside you, and all the heights that you have been trying to soar to outside are within you.

Man trying to reach to the planets, man trying to reach to the moon and to Mars and then to the stars, is on a false journey. The urge is not for the outer moon, there is an inner moon too -- the urge is for it. The outer moon you can reach and nothing is going to happen through it. Man has already reached the moon -- what has happened? Man has reached Everest, the highest peak in the world -- what has happened? It seems these are substitutes, the real height is something else, the real journey is somewhere else.

An ancient parable...

Once upon a time there was a country that encompassed all the countries of the world. And in that country there was a town that incorporated all the towns of that country; and in that town there was a street in which were gathered all the streets of the town; and on that street there was a house

which sheltered all the houses of the street; and in that house there was a room and in that room there was a man, and that man personified all men of all countries, and that man laughed and laughed. No-one had ever laughed like that before.

Why was he laughing? He was laughing because he had understood that he is all. He was laughing because he had understood the stupidity of searching. There was no need to search; all was given from the very beginning.

This is a persistent Zen note: that everybody is a Buddha from the very beginning, you just have to come out of your dreams and see the reality of your being.

This man was laughing -- this man of the parable. This is the clear laughter of enlightenment that perceives all countries, towns, streets, and beings as original mind.

When many disappear and one is realized, one has seen, one has come home. And coming home is all that matters.

And then one laughs. All the enlightened people have laughed -- laughed at the whole absurdity of it all, laughed at the whole effort of so many many lives for something that was already inside them, and they were looking out and they were running and running, and chasing, and driving themselves crazy.

I have heard...

A Zen Master writes about his first SATORI experience...

At midnight I abruptly awakened. At first my mind was foggy, then suddenly that question Flashed into my consciousness...

What question? -- the question which must have been given by the Master: the koan, the puzzle.

... that question flashed into my consciousness. I came to realize clearly that Mind is no other than mountains, rivers, and the great wide earth, the sun, and the moon, and the stars.

Maybe he was meditating on the sound of one hand, because ONLY ONE IS, SO all sound is the sound of one hand. It is not a dialogue, the existence is a monologue. It is one because there is only one: God is talking to God. That's why I said I have chosen to be the Master and you have chosen to be the disciples; this is a game. God is the Master and God is the disciple. It is a monologue: he talks, he listens; he dances, he appreciates; he is the actor and he is the audience.

I came to realize, the Zen Master remembers... I came to realize clearly that Mind is no other than mountains, rivers, and the great wide earth, the sun, and the moon, and the stars. The jewel of original mind, the treasure of divine nature, is discovered at home in the realm of primal awareness which appears as rivers, mountains, stars, and persons. The transcendent humour of this discovery is overwhelming, continues the Zen Master. Instantaneously, like surging waves, a tremendous delight welled up in me, a veritable hurricane of delight, as I laughed loudly and wildly 'Ha, ha, ha, ha, ha, ha! There's no reasoning here, no reasoning at all! Ha, ha, ha!' the empty sky split into two, then opened its enormous mouth and began to laugh uproariously 'Ha, ha, ha!'

You are chasing your own tail. You can go on chasing it forever and you will not be able to catch it. Stop, and it is yours. Stopping is the road, not moving is the road, not going anywhere is the road. Stop. Stop all dreaming, stop

all desiring, stop all asking. And if even for a single moment you can do it, you will see the transcendental laughter arising in you. You will laugh at yourself. You will laugh at the whole ridiculousness of the search. And once it has been seen and the laughter has welled up in you, then

WALKING IS ZEN, SITTING IS ZEN;
TALKING OR SILENT, MOVING, UNMOVING, --
THE ESSENCE IS AT EASE.

Because there is nowhere to go, nothing to seek, nothing to search for, no goal, no seriousness, THE ESSENCE IS AT EASE. And in that essence

ENTERING THE DEEP MOUNTAINS
I LIVE IN QUIET SOLITUDE.

One enters into one's own Himalayas of being and lives there in utter solitude.

THE HILLS ARE HIGH, THE VALLEYS DEEP
WHEN ONE LIVES BENEATH AN OLD PINE TREE.

The old pine tree is a metaphor. The Zen people use that; sometimes they say 'the old man', sometimes they say 'the original man', sometimes they say 'the original face'. Yoka is being more poetic, he says 'sitting BENEATH AN OLD PINE tree.' The primaeval consciousness is the old pine tree; it has always been here -- it is the very nature of existence. When you sit under the old pine tree of awareness, all is silent and all is joy, and all is utter bliss.

Do not search, find.

Do not seek, stop. And in that stopping is the secret -- the secret of all secrets. Stop, and a single moment of stopping... and time disappears. See, this moment there is no time; you have stopped, and all is silent. And all is one.

That is the meaning of the word 'alone'; aloneness means all-one-ness. Stop, and see. And just a small experience of the essence is at ease', and your whole life is transformed. The alchemy of stopping is what Zen is all about. If I can impart to you this stopping, if looking into my eyes, if feeling my vibe, sometimes you can stop and drop all searching, God will come rushing to you. You need not go to search for him, he is waiting for you to stop; he simply rushes into you from all the sides. Man never reaches God. Whenever it happens, it happens the other way: man stops searching and God comes to him. That has always been so, and its going to be always so.
Search not. Seek not, because all seeking is dreaming and all searching is desiring. And when there is no desire, one has arrived.

The Sun Rises in the Evening

Chapter #8

Chapter title: Enough of the Trips
18 June 1978 am in Buddha Hall

The first question:
Question 1
PLEASE HELP ME TO BE HAPPY, TO BE ORDINARY. I FIND THAT ALL MY UPSETS, CONFLICTS, TURMOILS, HAVE TO DO WITH THIS DESIRE TO BE SPECIAL AND NOTHING ELSE.
SUDHA, IT IS IMPOSSIBLE TO HELP because you are not ordinary -- nobody is, nobody can be. Everybody is unique and extraordinary. The problem arises when you

start trying to be that which you already are, then you fail. If you were ordinary, there would be no difficulty in attaining to extraordinariness; there would be every possibility. But the fish is in the ocean and is trying to be in the ocean; failure is absolute -- it is doomed.

How can you be ordinary? This whole existence is extraordinary. Each pebble on the shore is extraordinary, each grass leaf is extraordinary. And I am not only talking about lotuses and roses -- of course, they too are extraordinary -- but an ordinary grass flower is not ordinary. All that exists is divine, how can it be ordinary? Don't try to be ordinary; otherwise, you will go on failing and you will create misery for yourself. Even I cannot help, even I cannot go against the Tao, against the fundamental law of life. God only creates the extraordinary; this whole existence is special. These raindrops, this morning, the people around you this moment is extraordinary; it can't be repeated again, no, never -- not even in the whole of eternity can it be repeated again. You will never find these raindrops falling again, this sound, this morning, these people. This whole situation is extraordinary; it only happens once.

You will not find another Sudha all around the world. You can go on searching, and not only in the present time, but even in the past or in the future, and no Sudha will ever be repeated. This is how we are. Once you start trying to be extraordinary you will get into difficulty.

To accept yourself as you are, and to accept the whole as it is -- if you can understand the extraordinariness of everything that is -- you have become ordinary.

Sudha, it is not that you want to be extraordinary, you want to be special COMPARED WITH other people. That too is absurdity -- no comparison is possible. How can you be compared with anybody? -- nobody is like you. You don't compare a dog with a parrot, or do you? There is no similarity, there is no likeness, how can you compare a dog with a parrot? or a tree with a man? or a rock with a river? In fact, no two individuals are alike, hence they are incomparable. You are you, and the other is other.

To understand this is to be both extraordinary and ordinary. Extraordinary in the sense that existence only creates unique people, and ordinary in the sense that everybody is extraordinary. There is nothing extraordinary in being extraordinary; everybody is so. The comparison disappears; and when there is no comparison, there is no possibility of the ego.

You ask me: PLEASE HELP ME TO BE HAPPY...

I can only help you to be not miserable, I cannot help you to be happy. But if you are not miserable, you will be happy. But no direct way is possible to make you happy. If it were possible, I would have made you happy long before now. I am not a miser, I would have given it to you if it were possible to give at all -- but there is no possibility. Happiness is not something that is going to happen to you from the outside. Once you stop being miserable, happiness is, happiness wells up within your being. It simply arises out of you; you start blooming -- the hindrances have been removed.

And this seems to be your greatest obstacle: you want to be extraordinary. I declare it, Sudha, you are. But remember, everybody else is too. So now there is no need to be

worried, I certify you; you need not prove it. Let this obstacle disappear. Accept your extraordinariness, rejoice in it, celebrate it. Walt Whitman says 'I celebrate myself, I sing myself...' Celebrate and sing. You are extraordinary, God has not made another person like you, will never make another person like you. It is only once that God exists as you, in you, in this form. This form is unrepeatable.

Now, what is lacking? All your misery is arising because you are trying to become it. It is your being; becoming is irrelevant. And then suddenly you will see... If you can see the point... Don't think about it, Sudha, just see the point -- it is so crystal clear -- and a great burden from your chest will disappear. So you are extraordinary! You will take a deep breath, you will relax, and suddenly there is happiness.

Happiness is not something that we have to produce or do anything for; it is natural, it is spontaneous. I can help you not to be in misery. Misery is your creation, happiness is God's creation. Misery is the gift that you have given to yourself, happiness is the gift that God has given to you. But you cling to misery, and when you cling, you feed it by your clinging. Drop it. Start dancing and singing and celebrating. End it right now. And don't say 'Tomorrow', because tomorrow never comes. And don't say 'I will think it over'; either you have understood or you have missed. Thinking is not going to help. It is a simple fact.

Let me repeat it again: everybody is extraordinary, so nobody needs to try. Don't suffer with this unnecessary inferiority. And if you suffer from it, you can go on suffering for ages; you can go on creating, and you can go on finding new ways and means. Somebody has a longer

nose than you -- you are inferior. Somebody has blond hair -- you are inferior. Somebody has those beautiful eyes -- and you are inferior. Somebody is more intelligent -- and you are inferior. Somebody is a little taller -- and you are inferior. If you go on looking and searching for misery, it is available; you can find it in every person that passes by, you will find something or other is missing in you. But this is your way of looking at things that creates misery.

Forget everybody, just look into the gifts that God has given to you, and gratitude arises. In fact, there is no reason, no RAISON D'ETRE for this existence to be, no reason for this rain this morning, for this melody, this beautiful song, that the clouds are singing around you. If it were not there we could not have complained. If it were not there, we could not have asked that it should be. It is simply there without our asking. It is there. We have not even knocked at the door, and the door is open. And millions of gifts are showering on you; just look at those gifts, and you will be surprised. You will be surprised at how you have been missing them. Just the joy of breathing is enough tO be grateful for, just the joy of meeting a friend is enough to be grateful for, just the joy of sitting silently doing nothing... The joy of a morning or an evening, the joy of night... Just go on looking for the joyous, and you will find it.

You only find that which you look for.

You have been looking for misery; now, you can create misery. Today it is raining and tomorrow it will not be raining, then tomorrow you can be miserable -- 'Why is it not raining today ?' And when it is raining you are not grateful.

Start feeling grateful. Happiness comes closer and closer the more and more you become grateful. Gratitude functions like a magnetism; the complaining mind repels happiness -- it closes doors. It all depends on you. I can show you the way, but you will have to walk on it. Buddha has said 'Buddhas can only point the way; they cannot walk for you.' You will have to walk. I am showing you the way, but you have become very clever, efficient, in creating misery for yourself. Change the direction of your energies; channelize them toward the joy, the beauty... this cuckoo calling from far away. And, slowly slowly, you will see that so many things were there but you were not seeing them. Your eyes were full of misery hence you were missing them. Your eyes were clouded, they were hazy, foggy, that's why you were missing.

And one can miss by a small margin; one can miss by only a small thought. A small thought can become a barrier and you can miss the whole beauty of the vast Himalayas. You can be there, watching the beautiful peaks of the Himalayas, and the sun falling on the Himalayan snow, showering gold all around, and a thought comes into your mind, and the Himalayas have disappeared, the thought clouds you. You remember something: the other day somebody had insulted you, and that's enough. Or you start planning for the future, 'Tomorrow I have to leave', and the Himalayas have disappeared. And the thought is so small, and the Himalayas are so big... But even a small thought can hinder. The thought is so close to you, and it can stand in between. Just a small particle of dust can fall in your eye, and just a small particle -- almost invisible -- can make you

blind, and you cannot open your eyes, and you cannot see the sun shining.

Sudha, do only one thing: start dropping the very concept of inferiority, the very concept that you have to be extraordinary. Now, even this question contains it; she has signed the question... your ORDINARY BUDDHA, SUDHA. Even in that, the ego is claiming that 'I am no ordinary BUDDHA. I am an ORDINARY Buddha.' You follow me? 'Buddhas are extraordinary people; I am not like them -- I am an ordinary Buddha.' This is claiming extraordinariness.

HELP ME FO BE ORDINARY.

You want to be extraordinarily ordinary? The ego can go on playing games, subtle games. You will have to look through and through. Just remember two things. One, you are already that which you want to be, hence there is no need to do anything for it. You can call it ordinariness, you can call it extraordinariness -- it makes no difference -- you are already that, you can never be anything other than that. What you call it does not matter. If you are in love with the word 'ordinary' then everybody is ordinary. If you love the word 'extraordinary' then everybody is extraordinary. Remember only one thing, that whatsoever you claim for yourself, you have claimed for the whole. And that is the trouble, you would like to be special, not like everybody else.

It happened...

There is a beautiful parable...

A man worshipped God for many years and was always asking 'Fulfil only one of my desires.' God must have got tired, bored. One day he appeared and he said 'Okay, you

won't leave me alone. Morning, evening, you continuously go on harping on the same note "Fulfil one of my desires." Okay, I am here, what is your desire?'

And the man said 'Whatsoever I ask should be immediately given to me, that is my desire.' Very cunning man! God must have thought -- out of his innocence -- that he would ask for one thing; he asked for it all! He said that he had only one desire that 'Whatsoever I ask should be given immediately to me.' But you cannot defeat God, because cunningness never defeats innocence. God said 'Perfectly okay, this will be so, but remember one thing: whatsoever you ask, your neighbours will get double.'

Now, the man was finished. Months passed, and God would come again and again. 'You have not asked anything...?' He stopped praying, and God would come again and again, morning, evening, and he would say 'What! You have not asked yet?' And the man became very bored with God. He thought and thought, but whatsoever he will get, neighbours will get double. 'It is pointless!' He always wanted to have a beautiful palace, 'But what is the point now? The neighbours will have doubly big palaces.' The very idea was crushing him. killing him; he lost all joy of life. Now there was no possibility of ever being happy, and this God would come morning and evening and torture him. So one day he said 'Okay, give me a beautiful golden palace.' Immediately his hut became a golden palace, and he saw that the whole town had golden palaces -- bigger palaces, doubly bigger, all golden -- only his was the poorest one.

He went to a lawyer -- because where else can you go when such legal problems arise? The lawyer said 'You don't be

worried' -- and of course God cannot win with a lawyer -- the lawyer said 'You ask "Now, make a big well in front of my house without a wall".' So a big well appeared before his palace and two wells appeared before everybody else's. The lawyer said 'Now ask "Make me one-eyed, let one eye disappear".' The man said 'What are you saying?' and the lawyer said 'Just wait. Law is law.' His one eye disappeared and both of his neighbours' eyes disappeared. Now, the whole town blind... two wells in each palace garden... people started falling in wells, people started dying. And the man was utterly happy. He said 'Now, my desires are fulfilled!'

So, I know, Sudha, you will be in difficulty: I declare you extraordinary, but everybody else, all your neighbours -- even Pramod -- is doubly extraordinary.

And please, don't go to a lawyer!

The second question:

Question 2

CAN I KNOW A QUESTION THE ANSWER OF WHICH YOU DO NOT KNOW?

In fact, I don't know the answer of any question. All that I go on doing is destroying the questioner, and the question. It is not answering. Just look at what happened to Sudha -- destroyed, murdered! Is this an answer? I don't know a single answer, but once you ask a question, you are in my hands. Then I push you this way and that, then I hit you this way and that. Ask the question, and you are trapped; first I try to destroy the question, and then the questioner.

But that is the whole function of a Master. The Master is not there to answer your stupid questions; he has to destroy

your stupidity so that no questions arise again. So you cannot ask a question without being trapped in it.
The questioner is a new person it seems, his name is P. Jagannath Patro. He must be a new arrival -- unacquainted with the way things are dealt with here.
I am reminded of a story...
Mulla Nasruddin was made a Justice of the Peace, a J.P. The first day he was in the court a man came rushing in. And the man was only wearing one underwear -- almost naked -- and was shouting 'I have been robbed! Catch the people who have cheated me and robbed me!'
And Mulla Nasruddin asked 'Where have you been robbed ? In this town ?' He said 'Yes, in this town, just on the outskirts. I was going to Mecca on a religious pilgrimage. My money has been taken away, my clothes have been taken away -- my wife also! I have been utterly robbed. Save me, and you are the magistrate here so do something.' Mulla said 'No, this case does not come under my jurisdiction. It is not under my rule. You go to the neighbouring villages.' He said 'Why? I have been robbed here.' And the Mulla said 'No, because those people who have robbed you can't belong to this town, they must belong to the neighbouring villages.' The man said 'How can you be so certain?' He said 'I am absolutely certain. Things are done totally here. If they were of this village, they would have taken your underwear too. We don't do things so partially. You go to some other village; these people must belong to some other place, they can't belong to my village, that much is certain. I know my people, they do things in a total way, in an absolute way. Your

underwear is enough proof that you have not been robbed by my people.'

When you ask a question, you are giving your head to me. That's why a disciple asks a question: he is asking 'Cut my head off'. The question is just an excuse, he is saying 'Destroy this mind.' I am not answering you because the answer is not going to help; it will make you more knowledgeable. I am not here to make you more knowledgeable. All the knowledge that you have has tO be taken away; you have to be robbed of it, and totally robbed of it -- not even an underwear has to be left.

If I can destroy all that you have been carrying all along as knowledge, if I can help you to unlearn what you have learned, if I can uncondition you of all your conditionings, then knowing will arise in you. Knowing is your inner capacity, it is your intuition.

The question is arising in you because your knowing is obstructed, because your knowing 'I' is not functioning, hence the question; otherwise, you would solve it yourself, you would not go and ask anybody.

And who can solve your question if you cannot solve it? And how can anybody else solve it? Your question implies your whole life in it; it is not just a question, it is only an indicator of a thousand and one things. When you ask a question, that question nobody else can ask, only you can ask it. That is specific, because to ask that question you had to live a certain kind of life, you had to be conditioned in a certain way, you had to pass through certain experiences. Nobody else has passed through those experiences except you. The question arises in you; it is the flowering of all the nonsense that has been taught to you, all the scriptures that

have been fed into your bio-computer, all the books that you have read. The churches, the priests, the parents -- all are implied in it.

A question is not a simple thing, it is a very complex phenomenon. And I am not here to answer it. If I answer it, you will gather a little bit more knowledge, you will go home knowing a little bit more than when you had come. I will not have helped you, I will have burdened you more. Your knowledge is the rock that is hindering you from knowing Knowledge is the poison that doesn't allow you to know. The knowledge has to be utterly destroyed so that you can be left alone and naked.

One can move towards God only when one is utterly naked. That nakedness is innocence, that nakedness is child-like, that nakedness is the purity of the heart, that nakedness IS the heart. Mind is full of knowledge, the heart is absolutely empty.

The work of a Master is to help you unburden. So I don't answer your questions, I destroy them. And if the situation is right, I not only destroy the question, I destroy the questioner too. And if you are not, then you will know what is. When you are not, God is.

You ask me: CAN I KNOW A QUESTION THE ANSWER OF WHICH YOU DO NOT KNOW?

Now, why have you asked this question? It must be coming out of a great ego, as if you are in an argument with me, as if you would like to defeat me. You would like to ask a question the answer of which I don't know -- why? So that you can have the feeling that you are the person who has such a question that not even an enlightened person can answer it?

You are not interested in solving the problems of your life, you are more interested in showing your knowledge. But you cannot defeat me because I don't answer questions at all. If I were answering questions then there are thousands of questions which I could not answer. But I am not answering questions at all -- that is not what is going on here. This is not a place of discussion, argument, this is a place of love. You are not here to debate with me. If you are here to debate with me, you are wasting your time. If you are here to be with me -- not to debate, but to feel, but to be -- if you are here to feel my presence, then only should you be here, otherwise not.

If I were only answering questions then you could ask thousands of questions. And they would not have to be very great; you could ask simple questions: Where is Timbuktu? and I might not be able to pinpoint exactly where it is; I have only heard the name. Timbuktu is a small place -- sometimes I cannot even figure out where a certain country is. My geography is weak, my mathematics too; about history I am absolutely absurd -- everything is topsyturvy. Then you could ask a thousand and one questions: When was Socrates married to Xanthippe? I would not be able to answer you. You can find millions of questions -- that is not the problem at all -- but that is not the purpose of your being here or my being here. It is not a kind of competition between the questioner and The answerer -- we are not debating about anything -- we are just here to be together, we are learning the ways of togetherness.

You are here to soak the energy that I am. You are here to drink the alcohol that I am. This is a place for drunkards.

Now, sir, Jagannath Patro, you have come into wrong company. This is not the place for you unless you are ready to move in a totally different dimension -- the dimension where the question is not answered but destroyed.
When a mind comes to a state where no questions are left because all questions have been destroyed, when a mind is in a non-questioning state, that is the clarity, that is the transparency, that is where SATORI happens, that is where one comes in contact with existence.
It is not by becoming knowledgeable that you will know, it is by becoming innocent that you will know.

The third question:
Question 3
WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY, HERENOW? I AM SO TIRED OF TRIPS. HOW MANY MORE MUST I TRY ONLY TO FIND? THEY DON'T WORK EITHER? I KNOW THE PROBLEM IS IN ME AND I KNOW THERE IS NO PROBLEM. SO NOW WHAT?
Celebrate now. Sing, dance, love, be.
You say: WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY, HERENOW?
Because you cannot trust me, that's why. You cannot trust me. I go on declaring that you are Buddhas, already enlightened, but you are sceptical about it. You can believe -- that too very grudgingly -- that a Gautam Buddha may have become enlightened, maybe, perhaps. A Jesus became enlightened, maybe. You can grudgingly concede that

much, but to concede that you are enlightened is too much. You cannot give such a gift to yourself; you are so against yourself, you are so condemnatory towards yourself. You can immediately accept it if somebody says that you are a sinner. Just think of it; if somebody says you are a sinner, you are ready to bow down. Even if on the surface you deny it, deep down you know that he is right because from the very beginning you have been taught -- you have been poisoned -- that you are a sinner. The teaching has gone into your very blood and bones and marrow; it has become part of you that 'you are a sinner'. All the religions of the world have been teaching this; for centuries, generations upon generations have been doing only one work: condemning man.

You are not even aware of the self-condemnation that you have for yourself, the hate that you have for yourself You don't love yourself, how can you allow yourself to be a Buddha?

Releasement can happen this moment, but you won't allow it, hence methods are needed. If people can trust me, then there is no need for any method. The method is not going to help the releasement. Let me remind you, the method is only going to help you trust me. So I send you into therapy groups. Teertha and Divya and Siddha and Amitabh and Pradeepa -- these people will work on you. They will help only one thing: they will help you to trust me.

The whole function of therapy groups here is totally different than it is in the West; it has a totally different meaning and significance. It is to create trust, it is to create a little love for yourself, it is to create acceptance. Then I send you into meditations; those meditations are cathartic.

A cathartic meditation is just throwing all the repressed energy that is boiling in you, that won't allow you to trust. Dynamic, Kundalini, and others will take away much energy that hinders; it will be released. Slowly slowly you will become capable of trusting. It is only because of lack of trust that methods have to be invented. If you trust already, then there is no need for any method.

You ask me: WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY HERENOW?

Releasement will always happen instantly; whether it happens today or tomorrow it will always happen instantly, suddenly. It is a sudden experience, a lightning, and the whole past disappears; you are abruptly cut from the past, you become discontinuous with it. The old disappears and the new is born. And the new is not a modification of The old; it has no relationship with the old, it is simply unrelated with the old. The old has not caused it either, it is not an effect of the old, it is utterly unrelated with the old. Krishnamurti has been saying the same thing for at least fifty years, but nothing much has happened. He goes on saying that it is possible just now -- be aware, be awake. And people go on listening, because the problem is they cannot trust Krishnamurti that this can be just now. Their minds are spinning and weaving inside 'This is not possible -- how can it be possible? What will happen to my past karmas? I have to undo them. And what about all the crimes and the sins I have committed? I have to be punished for them. And what about the Judgement Day? How can it happen right now?' Deep inside these

unconscious rumblings go on and on. And you go on listening...

Seeing the failure of Krishnamurti, I have invented methods. I am saying essentially the same thing, because the message cannot be different. But I had to invent methods so that they can destroy your mistrust. Methods will help you to become unblocked; they will help you to become more flowing, they will help you to be less frozen -- they will melt you, they will warm up the process of your being.

Releasement is going to happen instantly, any moment it is going to happen. But if you are ready, it can happen this very moment -- not even a single moment more do you have to wait.

WHY ARE METHODS NEEDED WHEN RELEASEMENT CAN HAPPEN INSTANTLY, HERENOW?

Because of you, not because of me. From my side I am very much puzzled why it is not happening to you. It should happen, why is it not happening? Why do you go on listening without understanding it? Why do you listen only intellectually? Why can't you listen from the heart, from your totality? It is a constant wonder to me -- a miracle -- that people can go on listening every day and can remain the same, hence the methods. The methods are not for the releasement, you are not going to become enlightened through any meditation, no; nobody has ever become enlightened through any meditation, but the meditations help. In a negative way they help; they remove the rocks and the stream starts flowing. They don't create the stream, they can't create it -- how can rocks create the stream? They

have nothing to do with the nature of the stream, but they can prevent it.

Because there are things which are preventing you from trusting the moment, trusting God, trusting life, trusting existence, you are shrunk in fear, in doubt. In doubt and fear you have armoured yourself just to be secure, safe; you have created a great armour around yourself. Your body is no more an opening to existence; it has become closed. Your windows, your doors, are all closed. The sun rises -- yes, **The Sun Rises in the Evening** -- but it cannot penetrate in you. It goes on rising, it goes on knocking on your door, but the knock is subtle -- so subtle, so silent, that you cannot hear it in your noisy mind, in that constant chatter that goes on inside you.

These methods are negative methods; they will not give you enlightenment, but they will remove the barriers. And once the barriers are removed, once all the barriers are removed, enlightenment happens. It is nothing that you have to achieve; when you are available... the release, the liberation.

You say: I AM SO TIRED OF TRIPS.

Really? I don't think so. If one is really tired, then one's trips are finished. You are still hoping -- maybe there is still some trip, some way of tripping so that you can attain. You are still hoping. You are looking out of the corner of the eye. 'Maybe I have failed ninety-nine times; but who knows ? I may succeed the hundredth time. I have failed up to now, but who knows? I may be trying the wrong methods, and there may be some right method. I have failed because I may have been with wrong Masters, and there may be some right Master. I have failed because I have not put all

of my energy into it; if I put all of my energy into it I may succeed. I have failed because the time was not ripe for it and now the time may be ripe.' And a thousand and one excuses you can always find when you want to go on a new trip. If you are really tired, then who is preventing you? Then forget all about trips, relax, celebrate, be.

I AM SO TIRED OF TRIPS. HOW MANY MORE MUST I TRY ONLY TO FIND THEY DON'T WORK EITHER?

Nothing ever works, nothing has ever worked, because nothing is needed for it to work. Life is going perfectly well -- there is no need to do anything whatsoever. But this vision comes slowly slowly, when you have failed again and again and again. It sinks in very slowly. Our minds are very stubborn, hard, rock-like; they are not soft soil -- they don't allow anything to sink in easily. Hence sometimes it takes lives for a person to realize that nothing ever works. And that is a great moment when one realizes that nothing ever works, nothing can work. 'My whole effort to attain was absolutely wrong from the very beginning. It was wrong because what I am trying to achieve is already the case. It is wrong because I am searching and it is already there inside me.'

All efforts are meaningless. If a person is intelligent, he will understand it soon. If he is not intelligent, he will take a little longer; it depends on your intelligence. A very intelligent person, attentive, alert, aware, will see the point in a single moment; with a single blow his head will disappear. He will see the point and all is finished -- all misery, all hell, all search.

I AM SO TIRED OF TRIPS, you say. HOW MANY MORE MUST I TRY ONLY TO FIND THEY DON'T WORK EITHER?

It all depends on you. You can make a trip out of me

Now, the question is from Hal Duggan, and he is taking sannyas on the twentieth. It depends on you; that too can become a trip. From my side it is not; it is the end of all trips. It is just a declaration that enough is enough. Sannyas is a declaration that 'I am not going into any more trips', that all methods have failed, and all paths have failed, that all paths lead astray, that 'I am not going to be caught into any method, into any path, anymore.' Sannyas is a renunciation of all methods, all paths, all trips -- psychedelic or otherwise.

But you can also make sannyas a trip -- it depends on you -- and then you will miss again. Sannyas is not a trip. It is the realization that all trips are bound to fail. It is coming out of all trips, it is coming home. It is realizing the fact that you don't waste your energy and time in searching for anything anymore, you don't go on waiting for anything to happen in the future, because it is already happening -- it has always been happening. Dance, sing, celebrate, be. God is, he has not to be searched for. God already is, you are not to discover him. All you have to do is dance a mad dance, you have to dance in such a mad way that all the doors are thrown open. You have to sing with such totality that the ego dissolves into that totality. You have to be in prayer, in gratitude, with such passion and intensity that the whole starts flowing towards you; your waiting becomes a magnetic field.

Sannyas is not a trip. So, Hal Duggan, remember it, it is not a trip. Don't reduce sannyas to a trip.
I am not a trip. I am not here to create new bondages for you, I am here to make you free, totally free. That's why I don't give you any discipline, I give you only awareness. That's why I don't give you any character, I give you only alertness. And out of alertness if a character arises, good. And out of awareness a character certainly arises, but a very fluid and flowing character. It is not a fixed mode of life, because all modes are dead, stagnant. A character arises out of consciousness, but the consciousness goes on changing, so the character goes on changing; the consciousness goes on reflecting each moment the new reality that is happening, and the character goes on corresponding to the new reality that is happening. There is continuous adjustment, spontaneous adjustment, between you and the whole.
The people who have fixed characters are always maladjusted, because they have a fixed character and life has no fixed character. God is characterless, and if you have a character you will never meet God, because your character will confine you into a certain strait jacket; you will become a stereotype, you will not be a living being anymore; you will be a noun not a verb.
God is a verb not a noun. God is a process, a dynamism; and a man of character, the so-called man of character, is dull, dead. He has to be dull and dead, because if he were aware he would have to see the changes that are happening around him and he would have to change accordingly. He has to remain drugged in his unconsciousness, he has to remain fixed with his character because he is always afraid

that something may happen and he may have to change his character. He does not want to change his character so he goes on remaining unaware of all that is changing. He also creates a society which is unchanging. That's why in the East the society has remained unchanging, it is because of the so-called 'character'-obsession. If a man has to have a fixed character, then the society has also to be a fixed pattern; only then will he be adjusted, otherwise there will be difficulty.

In the East thousands of years have passed and things have remained almost the same; they have not changed -- they have not been allowed to change because then there is fear. And that's what is happening in the West now: because things are changing, people are losing character, and the Western religious leaders are very much worried. Life is changing fast; science has released so many energies that life goes on changing. And one has to change with it, one has to keep pace with life. And if one has to keep pace with life, one cannot stay in a fixed mode. It is very easy to live in an Indian village and remain in a fixed mode; it is very difficult to live in New York with a fixed mode of life -- you have to be more fluid.

So the Eastern people think that Western people don't have any character. What the reality is in fact is that the West has become more alive, more changing, and the East is still dull and dead, fixated, obsessed and afraid. 'If anything changes on the outside then I will have to change inside too, because my inside has to correspond with the outside.' Small changes bring difficulties. For example, since electricity came to India, many Jainas have started eating in the night. Now, for centuries they have not eaten in the

night -- they had a fixed mode -- but when electricity came, suspicions arose, doubts arose. Now, what is the problem? Electricity is there, light is there -- there is no fear of any insect or any ant entering into your food -- you will not be killing anything. Now in the night you can have more light than you have in the day, so many Jainas started eating in the night. Now, what is the problem? And when one thing falls, then other things start falling, because everything is connected; all things are connected with each other. If you can eat in the night and Mahavir is wrong about it, maybe he is wrong about other things too.

That's why the church has been fighting against science, because it creates suspicion. The church has believed that the earth is flat, and then science started saying it is not flat, it is a globe. Now, if Jesus is wrong about one thing, why can't he be wrong about other things ? Then he is no more infallible; suspicion will arise. He may be wrong about God too, he may be wrong about the Judgement Day, he may be absolutely wrong, who knows? because he is fallible.

Religions have always insisted that nothing should change; these religions are all in the service of death. I am giving you a totally new vision: a religion of life not of death, a religion of intelligence not of stupidity, a religion of dynamism not of stagnancy, a religion which will keep you flowing with the flow of the total and will not in any way hold you back from the movement of the total. It will keep you in tune with the whole. I don't give a character to you, I only give consciousness. My whole emphasis is on consciousness.

Sitting is Zen, walking is Zen, talking is Zen, being silent is Zen. All should be only awareness. Awareness should be

your God. Let awareness be the only fundamental law, and then you will be out of all trips; otherwise, it is difficult. You can go on changing from one trip to another. A Christian can become a Hindu; this is just changing the train -- the trip remains. A Hindu can become a Christian, and nothing changes, only words; he will not go to the temple, he will go to the church.

And the same can be done with me too, but remember that will be your responsibility. I can also become a trip to you. I don't want to become a trip to you, I want to become a liberation to you. From my side I want you to be liberated, but still, your cooperation will be needed. The very idea of liberation, and you can catch hold of it and make a trip out of it. And your mind is very very efficient in making trips out of everything. Beware.

Hal Duggan, on the twentieth you are going to become a sannyasin. Remember, this is not a trip, this is the end of all trips. Let it be the end of all trips. How long are you going to journey and journey and journey? Now, come home. Now, come to rest. Enough of the trips. Learn from me how to rest, how to relax, how to be.

The fourth question:

Question 4

LAST NIGHT I HAD THIS DREAM: IN THE MIDDLE OF THE NIGHT, THE SUN APPEARED, COMPLETELY OUT OF ITS PLACE. THIS FILLED ME WITH A SACRED TERROR WHICH WAS OUTSIDE OF ANY DREAM. BUT AT THE CENTRE OF THE TERROR CAME THE REMEMBRANCE OF YOU AND THE STATE YOU REPRESENT, WHICH IS BEYOND

ALL FEAR, AND IT VANISHED, LEAVING ME IN AN EMPTINESS FOR SOME MOMENT. I FELT I UNDERSTOOD A LITTLE OF HOW LOVING YOU MADLY CAN ENABLE ME TO GO ANYWHERE!
Anadideva, this is a beautiful experience.
Modern researchers, particularly dream researchers, have stumbled upon a new kind of dream just recently; they call it the breakthrough dream. This is a breakthrough dream. The normal dream, the ordinary dream, and the breakthrough dream are totally different dreams. This is the difference, this is of great importance to you, to you all. If you can bring this quality to the dream, you will be able to go beyond dreaming.
A breakthrough dream is a dream in which some kind of awareness arises in you. The ordinary dream is unconscious, passive; you simply go on watching -- no awareness arises in you -- you are simply identified With the dream. You don't remember a thing, you don't remember yourself; you are not aware at all, you are lost in the dream. The ordinary dream possesses you. The breakthrough dream is different: it is not passive, it is active; it is not just possessing you, you remain in some way alert in it.
Gurdjieff used to teach his disciples about such dreaming. This is a key to work deeper into your consciousness. He used to say to his disciples 'Try to remember yourself in the dream, and the only way to do it is if you remember the whole day, only then you can remember.' So the method was that the person who was given this work had to remember continuously the whole day. Walking on the street he remembers 'This is a dream. All these shops, these

people, this man passing by, this noise -- all this is a dream. This woman who looks so beautiful is a dream. This tree is a dream.' The whole day the man continues thinking 'This is dream, this is dream'; he repeats it millions of times -- 'This is dream'. Naturally, the idea that this is dream penetrates more and more into his unconscious, and soon it is transferred to the conscious. Then, one day, suddenly -- it takes three to six months of constant repeating 'This is dream, this is dream, this is dream' -- one day, suddenly, in dream, he remembers this is dream, and that very moment, a new energy has entered into dreaming, he is alert, aware. And this is not a new method. In the East, we have used it for centuries. In fact, The whole idea that the world is maya is nothing but a philosophic statement of this technique. 'The world is maya' means the world is dream. You have to remember it: 'This is a dream, this is a dream, this is a dream'; and, then, one day, in a dream, you remember this is a dream. And then, suddenly, there is a gap between you and the dream. The dream is there, you are here, and there is a gap -- you have awakened in the dream. And the moment you awaken in the dream, the dream loses all vitality, it disappears; it starts disappearing, and great emptiness arises.

This is what has happened to you, Anadideva: you have stumbled upon a breakthrough dream.

Just the other day I was talking about four stages of consciousness: waking, dreaming, deep sleep, and TURIYA, the fourth. Ordinarily you remain in the waking, because you can't even remember in waking; your waking is almost asleep. You are only awake for the name's sake. Very rarely are you awake even when you are in a wakeful

state -- very rarely. If somebody comes up suddenly with a revolver in his hand and puts the revolver on your chest, maybe for a moment you will become alert. Those moments in your whole life can be counted on fingers.
Once I was travelling with a friend and the car fell into a river. The friend was driving. When the car fell, just for a few seconds everybody in the car became alert that it was going to fall, because somehow the brake was not working, and the speed was such that on a certain turn it became absolutely clear that now... Everybody in the car became alert that it was finished. And the next moment we were all in the dry bed -- it was summer time -- and the car was upside down. The moment we came out... nobody was hurt, but everybody was transformed. The man who was driving told me 'You have been talking about awareness, awareness, awareness, and I have been listening to you for years. Now, for the first time, I felt what you mean by awareness. For a moment, just on the verge of falling, I became aware; now I know what it is. All became silent. Although death was so close all was utter bliss.'
Very rarely do you become aware. But if you start trying to become aware -- that is what VIPASSANA is: an effort to be aware, watching, watching each act that you are doing -- slowly, slowly, slowly, slowly, very slowly, you start feeling a new kind of awareness, a new kind of presence. That presence makes you a different kind of individual -- more integrated, more centred.
Just the other day I told you the story of the Buddhist monk who was invited by the prostitute to live with her for four months in the rainy season. Now, Prabuddha has asked a question, and he says the story was ugly. 'Why could the

Buddhist monk not move in love-making with the prostitute? Why was he afraid?'
He was not afraid. And the story is not ugly. Maybe Prabuddha became too interested in Amrapalli and her beauty. Prabuddha must have started thinking 'If I had been there... I would not have missed! And this foolish monk... and what was wrong in it?' It is not a question of wrong or right. But the monk was so centred, the monk was so present in himself, that all that the prostitute was doing to attract him must have looked to him very juvenile, foolish, silly. What the prostitute was doing to enchant him was great from the side of the prostitute. She was an artist in that art of alluring people, of hypnotizing people. And she was a beautiful woman. It is said that she was the next most famous person in Buddha's time -- the first was Buddha and Amrapalli was the second.
But if the monk is centred and has no feeling arising in him to go into love-making, why should he go? If he has transcended, why should he go? It is not that he was resisting; if he were resisting or repressing then it would be ugly. But why should he indulge if there is no desire in him? Just because of the prostitute? Why docs the story look ugly to Prabuddha? No, he was very kind to the woman, infinitely kind, infinitely loving. But, of course, the love of a centred man is totally different from the love of an uncentred man. He was a Buddha, that's why Buddha had allowed him to go. He had arrived; all desiring had disappeared from him. Now it was just a toy.
And the story is immensely beautiful, because remaining centred, he helped the woman. He really must have loved the woman, because that is the greatest gift he could have

given to her. If he had become involved, the woman would have thrown him out sooner or later. If he had become involved, the woman would have never gone to Buddha to become a disciple. This was the greatest gift that the monk could have given to the woman -- the gift of Buddha, the gift of disciplehood. He made himself absolutely available for the woman to watch, to see, in every possible way. He made his presence felt, and the woman came to know that this was something to be achieved, this was something worthwhile. All that she had been doing up to now was worthless, insignificant, non-essential. This man had essential richness -- the richness of the essence. She fell in love with the monk on a higher plane; she fell in love not only with the monk but she fell in love with SAMADHI, with enlightenment.

In fact, that was the reason for the beauty of the monk. She had not gone into love because of the monk, the monk was a vehicle, the energy was that of enlightenment, he was luminous. She had fallen in love with that luminousness. The body of the monk was just like a lamp and the luminousness inside was the flame. You don't fall in love with the lamp, you fall in love with the flame. If the monk had moved, the flame would have disappeared and the woman would have found an ordinary man -- very ordinary, nothing special about him, nothing valuable about him.

The more the monk remained centred... And when I say remained centred I am not saying he was making any effort to remain centred. He was centred; it was effortless, it was spontaneous, it was natural. If there were any effort involved, the monk himself would have been afraid to go.

He was not afraid; he slept in the same room with the woman. And the woman danced naked around him, and he sat in silence and meditated there. He remained alone. The woman must have tried in every possible way -- it was a challenge, it was a great challenge to her beauty. It was humiliating in a way, insulting in a way; she must have felt hurt, her ego must have felt hurt. She tried in every way to seduce the monk but failed again and again and again. Then she must have realized that he had some other kind of beauty, he had some other kind of presence. And she became enchanted with that space; she followed him, and became a disciple of Buddha. She became enlightened soon. Amrapalli was one of the enlightened disciples of Buddha.

The monk loved the woman, that's why with great kindness and compassion he made his presence available. There is nothing ugly in it; it is absolutely beautiful. The monk was a benediction, a blessing.

But you go on moving in life, attracted by this thing and that; you are unaware. If you become aware, your attractions will start dropping, disappearing. And when you become aware in the dream, the dream disappears immediately, and there arises great silence. That silence is the third state, SUSHUPTI, deep sleep.

A breakthrough dream means that you have moved into the third -- and with a little bit of consciousness. That is a great experience, that is the first approach into the deepest layer of your being. Beyond that there is only one state more, TURIYA.

Patanjali has said that deep sleep is closest to SAMADHI; it is. If you take one step more, you are a Buddha.

SAMADHI IS the centre, turiya is the centre; around that centre the first layer is of sleep, the second layer is of dreaming, the third layer is of your so-called waking. You have to go deeper and deeper. Waking is the farthest from TURIYA, dreaming is a little closer. That's why psychoanalysis goes into your dreaming. Rather than thinking about your waking experiences, psychoanalysis goes into your dreaming, because there you are more true, more honest, more simple, more natural. Yoga goes a little deeper, it goes into SUSHUPTI, deep sleep.

A breakthrough dream is a dream which takes you to SUSHUPTI. And after SUSHUPTI there is only a single step more; Zen and Tantra take you into that single step.

It was a beautiful dream, Anadideva. I will read it again.

LAST NIGHT I HAD THIS DREAM: IN THE MIDDLE OF THE NIGHT, THE SUN APPEARED, COMPLETELY OUT OF ITS PLACE. THIS FILLED ME WITH A SACRED TERROR WHICH WAS OUTSIDE OF ANY DREAM. BUT AT THE CENTRE OF THIS TERROR CAME THE REMEMBRANCE OF YOU AND THE STATE YOU REPRESENT, WHICH IS BEYOND ALL FEAR...

This is beautiful that you could remember me in your dream. Every disciple has to learn that. I have to be with you not only in your waking but in your dreaming too. And if I am there, dreaming will disappear. The very remembrance will disconnect you with the dreaming layer.

BUT AT THE CENTRE OF THIS TERROR CAME THE REMEMBRANCE OF YOU AND THE STATE YOU REPRESENT, WHICH IS BEYOND ALL FEAR, AND IT

VANISHED, LEAVING ME IN AN EMPTINESS FOR SOME MOMENTS.
Those moments of emptiness are of the third state, SHUSHUPTI, deep sleep. Now, try to do it again and again. Every night when you go to sleep, go with this thought vibrating in you, pulsating in you: 'If there is a dream, I will remember.' Remember me. While you are falling asleep, go on remembering so that it soaks into your sleep. While you are changing from waking to dreaming, let it be there -- a subtle presence -- and then slowly slowly you can transform all your normal dreams into breakthrough dreams, and each dream will lead you into the third state, deep sleep. And when you can be aware in deep sleep -- even for a few moments -- you are coming closer home. Then, one day, you will be able to remember me even in that emptiness, and that very day the sky opens up, that very moment the sun really rises in the evening.
It is very symbolic that you saw the sun rising in the middle of the night; it was in the dream state. Soon it will happen if you can remember me in the deep sleep beyond which nothing can be said, but beyond which all is, God is.

The last question:
Question 5
OOOH OSHO!
THE WHOLE LIFE WATERFALLING ON ME!
HEAVEN AND EARTH, WORK AND PLAY, EVERYTHING
I HAVE EVER BEEN AND DONE, ALL THINGS I HAVE EVER WANTED TO WILL BE,
PAST AND FUTURE SWELLING SWELLING

IN BALLOON DANCING NOW!
THIS ENLIGHTENMENT IS SOME
CRAZY BUSINESS!

Crazy baby, crazy... absolutely crazy! But don't be afraid. Go into it, and soon you will see the sanity of insanity, soon you will see that it is not crazy. You have been crazy all along before it. It looks crazy compared to your life that has happened up to now. People are living in madness, so when they come closer and closer to some inner light, compared to their life it looks crazy. Once it settles, the whole of life looks crazy, and only this light, this awareness, looks sane. Buddha was sane, although he himself was worried many times that he had gone crazy. Others were also saying that he had gone crazy. Naturally, when all are competing in the world, and everybody is rushing towards money, power, and prestige, and you start moving away from all this nonsense; when everybody is going extrovert, and you start moving inwards; when everybody is going in one direction and you start moving in the polar opposite direction, diametrically opposite direction, it looks crazy.

Once it happened...

A drunkard was driving on a one-way street and was going in the wrong direction. He was puzzled, because everybody was going the other way. The policeman stopped him and asked him 'Where are you going?'

He said 'That I don't know. One thing is certain, that wherever I am going I am late because everybody is coming back!'

When you start moving towards meditation, suddenly the whole world, everybody, is going one way and you are going in the opposite direction. And everybody looks at

you with suspicion 'Where are you going?' You will also look with suspicion at yourself, and the idea will arise again and again 'Have I gone crazy?'
But one has to learn one thing: if you are feeling happy, don't be worried, because craziness cannot give you happiness. If you are feeling less tense, don't be worried, because craziness will give you more tension, more anxiety. If you are feeling more together, don't be worried, then you are on the right track -- you are moving towards well-being, you are moving towards wholeness.
And that is what is happening, Punita.
You say: THE WHOLE LIFE WATERFALLING ON ME!
HEAVEN AND EARTH, WORK AND PLAY,
EVERYTHING
I HAVE EVER BEEN AND DONE, ALL THINGS I
HAVE EVER WANTED TO WILL BE,
PAST AND FUTURE SWELLING SWELLING
IN BALLOON DANCING NOW!
Look at the beauty of the dance. Look at the benediction of nature falling like a waterfall on you. Look at the expanding consciousness swelling, swelling; it will fill the who!e sky soon -- even the sky is not the limit.
THIS ENLIGHTENMENT IS SOME
CRAZY BUSINESS!
It is, but the people who become involved in this crazy business are the only sane people, because theirs is the kingdom of God. Blessed are the mad, for theirs is the kingdom of God.

The Sun Rises in the Evening

Chapter #9

Chapter title: It never leaves this place
19 June 1978 am in Buddha Hall

WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH,
BUT THIS IS DISCRIMINATION;
OUR MIND IS CLEVERLY FALSE.
ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.
IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.
WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.
YOU CAN'T GET AT IT,
YOU CAN'T BE RID OF IT.
WHEN YOU DO NEITHER,
THERE IT IS!
WHEN YOU ARE SILENT, IT SPEAKS;
WHEN YOU SPEAK, IT IS SILENT.

What is religion? This is the most baffling question of all. The definition of religion seems to be impossible, and yet it has to be defined. Without definition a word becomes meaningless.
'Religion' is a strange word; it has meaning but it is very elusive, you cannot catch hold of it. The moment you have succeeded in defining it, you have killed it. It remains undefinable -- the very nature of it is such. Millions of definitions have been given, but no definition has yet been

able to do justice to religion. It is vast, and definitions necessarily have to be definite, that's why they are definitions. The vastness is such that it contains vagueness; the moment you have made it definite, it is something else -- it is no more the same vast infinity.

I have heard about an artist...

He had gone to the forest. It was a beautiful day; the birds were singing songs, and in the background the noise of the insects was like a continuous melody. And the earth was wet, and the freshness of the air, and the smell of the wet earth... he was infinitely enchanted. And the trees and the greenery, and then the sudden appearance of the sun out of the clouds, and then a cuckoo started calling from a distant valley, and then a rainbow... and he was so happy, he was in such a delirium of joy, that he wanted to make this moment eternal. He wanted to paint or carve it on wood or do something -- write a poem or sing a song or compose music. But nothing was available there, and he did not want to miss the moment and the beatitude of it, so he started carving on a piece of wood. He had a knife so he started carving. But how do you carve the constant melody of the insects? How do you carve the singing of the birds? And how do you carve the sudden burst of the sun ? And how do you carve a bird on the wing balancing itself in the sky? And how do you carve the smell of the wet earth ? And how do you carve the sharpness, the freshness, of the air? Soon he was disappointed. He tried hard, but there was no way to carve it, and whatsoever he carved looked silly. That's what has been happening to all the definitions of religion. Each definition, once you have carved it, looks silly. First, because religion is vast. Second, because it is an

inner experience, it is a taste on the tongue or a smell in your nostrils or a feeling in your heart. By its very nature it cannot be reduced to words, to doctrines and creeds. It is a simple experience, very simple, but the very simplicity creates the problem. If it were a complex experience, there would be a possibility of defining it. Complex things are easy to define, simple things are impossible to define. How do you define the colour yellow? You can say yellow is yellow -- what else is there to say? But to say yellow is yellow is not a definition, it is a tautology; you have not said a single thing more that was not already said in the word 'yellow' itself. What have you added to it by saying that yellow is yellow?

That's why to the logicians the statements of the mystics look absurd -- they are saying yellow is yellow, religion is religion, love is love, God is God. But these are not definitions; a definition is supposed to say something about the defined phenomenon. It is supposed to help those who don't know the phenomenon itself, it is supposed to help those who have not experienced it.

But there is no way; you cannot explain it.

In the past it was not so baffling, because the Christian believed that the only real religion was Christianity, so his definition was the only true definition, whatsoever it was -- XYZ. And the Buddhist thought his religion was THE religion; all others were false religions so their definitions were false. And so was the case with the Hindu and the Mohammedan and the Jaina and the Parsi. It was simple: the Mohammedan thought God was a Mohammedan, and the Hindu thought God was a Hindu -- just as when a small girl was asked about God, she said 'God is a Baptist'; she

was a Baptist, she had been brought up in that sect. It was simple in a way, people believed in Mahavir or in Buddha or in Krishna or in Zarathustra, their definition was the only definition, all other definitions were false.

But the problem has become more and more complex today because now people are not so stupid, not so stubborn, not so orthodox, not so dogmatic. Man's tolerance has grown, man's heart has become more open -- man has allowed himself to become acquainted with the attitudes of others. Now you can read the Koran -- you may not be a Mohammedan. And you can read the Gita -- you may not be a Hindu. And you can read the Talmud -- you need not be a Jew. All has become available; that has created a great complexity, a great confusion. Now what is religion ? So many definitions contradicting each other... And they have to contradict each other -- not that religion has not been understood by these people, not that one definition is right and others are wrong, no, all are right but religion is vast and everybody experiences it in his own way, in his individual way.

When you come to God, you will experience it in your own way; you can't experience it in my way because you have a totally different personality, a totally different perspective, a totally different way of looking at things. When a painter comes into the forest, he sees one thing, when a poet comes, he sees something else, when a scientist comes, he sees still something else. And the wood cutter? He may not see the beauty at all, he may simply be seeing which wood he can cut and sell in the market. He may not be concerned with the greenery and the flowers and the songs and the birds.

It depends on you. God is infinite, but each person has to look through his window. All visions are right, but they are bound to be contradictory because individuals are contradictory. When a woman comes to God, she will have a totally different experience than a man. She is a woman -- her ways of knowing things are more intuitive and less intellectual, her ways of knowing are of the heart and not of the head. When a man comes to God, his ways of knowing are not so much of the heart, are not so intuitive; it is going to be a different kind of definition.

So, millions of definitions are available now, and people have become acquainted with all of them. Now they are puzzled -- they are so puzzled that they are paralyzed. Religion has disappeared from the world because of this confusion. And it cannot be helped; this confusion has to happen. Man has come closer -- and it is a good thing that man has come closer. Now we need a totally different approach; old definitions have become invalid -- because of their very contradictions they have become invalid.

We are living in a very different world than the world which existed five thousand years before or two thousand years before.Jesus moved in a small world of Jews; he knew their language, he knew their ways of expression, and he used those words. Buddha lived in a totally different world. Jesus calls God 'father', ABBA; Buddha cannot call him ABBA, or 'father', in fact, Buddha simply says nothing about God. He talks about NIRVANA, where all disappears, even God. To Buddha, Jesus' expression will look childish, just as calling God 'father' appears as a father fixation to the psychoanalyst. It is not, Jesus was simply using the language that was available to him, and that

language was the language of love. Buddha's language was the language of intelligence not of love, not of the heart but of awareness, of meditation -- a different language.

But to the modern mind all those languages have become available. In the past, many believed, few doubted; now nobody believes and, obviously, nobody doubts, but everybody wonders what religion is, what God is. Now it is no more a question of belief or doubt, but everybody is wondering what it is all about.

The old ground has disappeared; a totally different orientation is needed. The future will not know anything of Hinduism, Mohammedanism, Christianity -- their days are over; they can linger on a little while more just out of people's old habit, but their days are over. They have lost life, they are dead, corpses -- corpses of loved ones, corpses of beautiful people, but still they are corpses. The life has left, the spirit has left; now the temples are empty. You are just going to mass as a formality; the churches are just a social ritual -- they don't mean a thing. Now you don't have a passionate affair with God, you don't have any intensity; it is not a question of life and death.

And many new definitions have appeared, because men ask for definitions, so even people who don't know anything of religion go on defining it: the philosophers define it, the theologians define it, the professors define it. Even stupid politicians define it -- those who have nothing to do with religion, those who are basically irreligious, because a politician can never be religious, his whole endeavour is anti-religious. Ambition can never be religious, search for power can never be religious; it is violent, it is ugly, how

can it be religious? But they go on defining, so many nonsense definitions have also come in.

Just the other day I was reading a few definitions. Matthew Arnold's definition of religion is 'morality touched by emotion'. Now, neither has morality anything to do with religion nor has emotion. Remember the words of Yoka again and again that it is not moral, it is not immoral either -- it is beyond. And Professor Taylor's definition: 'the belief in unseen things'. It is not a belief at all, religion is not a belief at all. Those who believe in religion have not known anything of it. It is a trust, but not a belief; a faith, but not a belief. And the difference between faith and belief is great. Faith is out of experience, belief is borrowed -- somebody else has experienced, and you believe, but that is not religion. Religion is one's own experience, and out of that experience great faith arises.

A great atheist went to Ramakrishna, and he argued for hours against God. And Ramakrishna finally laughed, and he said 'You argue beautifully, and I am not a logician but still I can appreciate your logical acumen. I appreciate your intelligence -- you have a beautiful intelligence. You are clever, and I cannot refute whatsoever you have said because I am not educated at all, but one thing I would like to say: whatsoever you are saying is pointless because God is not a question of proof or disproof. I know him! Nobody can disprove it. Even if I cannot answer you and your arguments, still I know that he is. I have tasted, I know the taste of God, what can your proofs or disproofs do to it? Even if the whole world comes and says there is no God, I will still know he is, because I have known.'

This is faith. You cannot unhinge the man of faith. But the man of belief is a poor man; you can create doubt in him very easily -- just a single word and doubt can be created. That's why believers are always afraid -- afraid that their belief may be broken. They live in a glass house -- not even a glass house but a dream house -- very fragile.

So religion is not a belief and not in unseen things at all, because when you enter into SAMADHI, God is the only thing that is seen there; everything else becomes unseen, God is the only tangible experience, God is the only reality when you enter SAMADHI. It is not a question of the unseen.

In fact, the man of religion feels very puzzled with you because you go on believing in things that you have not seen. You believe in matter, and nobody has seen matter; now scientists say there is no matter. The mystics have always been saying that the world is illusory -- there is no world, no matter -- but nobody has bothered about them. But now scientists say there is no matter, it only appears to be there. It is an appearance just as in a desert, thirsty and dying, far away you can see an oasis. It only appears to be there; when you reach there, it has disappeared. Or when it is becoming dark in the evening, you can see a snake in a rope, but if you come close and you bring light, the snake disappears. The matter that we believe in is really not there. The belief is utilitarian. And has anybody ever seen anything? All that happens to you is inside you.

I am sitting here, but can you be certain that I am sitting here and you are not dreaming? Because the same thing happens in your dreams too: I have spoken in your dreams too, and then too it is almost real -- as real as it is now.

How will you make a difference between the two experiences? When in the dream you see an elephant passing by, it looks real; in the day you see an elephant passing by, it looks real. What is the difference between the two?

Whatsoever you see looks real, but many times you have found that that which appeared as real is proved later on not to be real. So what do you mean by 'the seen' -- this world? then God is unseen. But ask the awakened, and they tell a totally different story; they say that God is the only seen, everything else is unseen, everything else has never been seen, only believed in.

And God is not an experience like matter, because it is not outside. When it happens, it happens inside you. Just think of one thing: can you suspect, can you doubt, your own existenCe? It is impossible; you can doubt everything, but you cannot doubt the doubter. You cannot doubt your own existence, how can you doubt it? Even to doubt it, you will be needed; even the doubt will prove that you are, otherwise who will doubt? One's own existence cannot be doubted; that is the only indubitable fact in life, that is the only reality -- and that's what God is.

But such definitions continue. George Bernard Shaw defines it as 'that which binds man together'. That looks PRIMA FACIE absurd because religion, the so-called religion, has been the cause of keeping people separate. A Mohammedan, a Hindu, a Christian, a Buddhist -- how are they kept separate in watertight compartments? Who is keeping them separate? It is the so-called religion. Maybe George Bernard Shaw is wishing that religion should be that which binds people. In fact, the word 'religion' itself

means that which binds together, but that is a very diff1cult definition; if you go into it, it will create more problems than it will solve. In fact, people are bound to each other more by the common hatred than by love

If China attacks India, the whole of India becomes united; the common enemy, the common hatred, the common object of hatred, makes people join hands together. They forget all their small quarrels. When there is no enemy, they start all their small quarrels again. People seem to be together only because of hatred; it keeps them together because they have a common object of hatred. Then is hate religion? Up to now, man has not been together because of love but because of hate. Love has not yet become a reality in the world.

And an even more strange definition: Havelock Ellis says 'Now and again, we must draw a deep breath of relief, and that is religion.' Now people are guessing, and anything goes. Now you are living in a very confused world; the confusion is becoming greater and greater. People's minds have lost all clarity, all certainty; it is very difficult to make any sense out of this salmagundi, this kedgeree, this pot pourri -- everything seems to be utterly confused.

How am I going to define religion? I am not going to define it at all that is the first thing I would like to tell you. We have to be courageous enough to experience it rather than try to define it. All definitions have failed; now the time has come to experience it. Religion is an experience -- ineffable experience, inexpressible experience. And these are not definitions because I am not saying anything about religion, I am only saying what it is not. We have to move through the negative; all positive definitions have failed.

And that is the approach of Yoka. He is trying to bring the truth home through negation -- he is eliminating; he is saying 'This is not religion, this is not religion, this is not religion', but he is not saying what it is -- that he is leaving to you. He will simply eliminate that which it is not, and then you will have to go into that which is left behind. That indefinable, if you go into it, then only will you know it. And each man has to go into it, because it is not something accidental, religion is such an intrinsic necessity that you cannot avoid it. If you try to avoid it, you will become part of some kind of false, pseudo religion -- the appetite is so intrinsic. There is a real hunger for religion, and because people have denied their real hunger, they are eating things which are not worth eating -- synthetic food they are eating. Even communism has become religion to some people because the hunger is such that communism, which is anti-religion PAR EXCELLENCE, has become religion to many people.

I have heard an anecdote...

Krushehev was talking to Nasser of Egypt and, as he was always prone to, he became very passionately involved in the discussion, and said 'I SWEAR that communism is sacred!'

Communism... sacred? How can communism be sacred? And if communism can be sacred, then what will there be left which is not sacred? The sacred is the basic ingredient of religion, but communism has become sacred to many people, fascism became sacred to many people.

The hunger is such that if the real is not found, you are going to be caught by something unreal. If you don't find a true Master, you are bound to fall into the trap of some

untrue Master. But you can't avoid it -- religion is not such a thing that can be avoided -- nobody can avoid it. It is better to consciously search so that you can find the right source of nourishment.

Now, to call communism sacred is a contradiction in terms. How could Krushehev call it sacred? Deep down in this man also there must have been a hunger for religion. Now the Kremlin has become almost a Kaaba, and the mausoleum of Lenin has become as sacred and holy a place as Bodhgaya. But to go and bow down to the Bo Tree in Bodhgaya is one thing; you will find some nourishment there. To go to the Kaaba is far better than to go to the Kremlin because still you will find some nourishment there -- there is a possibility a door may open. But what door can open in the Kremlin? And at the grave of a communist leader -- Marx, Engels, Lenin -- or anybody else, what can you find there? these people were empty. Certainly if you go to Bodhgaya and sit under the same tree, because the tree exists still... The tree must be carrying some memory of this man Gautam Buddha, because the explosion of light was such that it is impossible that the tree would have missed it. And trees are not cunning, they are simple people, innocent people. When Buddha became enlightened, something of his enlightenment must have touched the very heart of the tree. When you bow down to that tree, or when you sit under the tree and meditate, you can fall in tune with Buddha again; there is a possibility. But what are you going to get sitting by the side of the mausoleum of Lenin ? that man had nothing in him.

But this happens. This is contradictory but it happens; it happens because of a real desire, and if you are caught up with the unreal, you will become contradictory.
Listen to this anecdote.
The Jewish word for crap is 'tinneff'.
Cohen was eating in a restaurant. The manager came over and asked him how he liked it.
'I don't like it at all' said Cohen 'for two reasons: the food you serve here is absolute tinneff. You should be ashamed serving such food!'
'And what's the second reason?' asked the manager.
'The second reason' said Cohen 'is: why do the portions have to be so small?'
Watch the contradictions of your mind; everybody is carrying contradictions in the mind. The man may be denying religion, and may still be searching for religion. The man may deny God, but his denial may only be coming out of a great desire to search for God. He may be afraid that if he accepts God, he will have to go into the search; he may not be willing to sacrifice all his investments for the search.
And another story about Cohen...
Jews spend the sabbath, known in Yiddish as 'shabbes', at the synagogue, chanting, praying, and reading religious books like the Talmud.
It was the middle of the week when Levi met Cohen in the red light area of the city. Cohen was carrying religious books -- the Talmud, Mishna, Zohar, and so on.
'Goodness, Cohen' exclaimed Levi, 'is it a religious holy day?

'Not at all' said Cohen, 'my wife is out of town and I thought I would try out the local whore house.'
'But, Cohen' asked Levi, 'then why are you carrying all these religious books -- the Mishna, the Zohar and the Talmud?'
'Well, you never know' said Cohen. 'If I like it, I might stay till "shabbes"!'
Man is capable of contradictions, very much capable, and if one is not conscious, it is bound to happen that you will be caught in a contradiction. And the contradiction kills the spirit, and the contradiction destroys all growth, because one hand goes on creating and the other hand goes on destroying. Half of your energy moves in one direction, and the other half moves in just the opposite way, then there is no movement possible, that's how paralysis happens.
I see millions of people psychologically, spiritually paralysed. Beware of it. religion is inevitable -- nobody can avoid it. You can become an atheist, then atheism becomes your religion, and that's very stupid. Then there is no God -- that becomes your creed, then that becomes your dogma, that becomes your church, your religion. Never be caught in a contradiction. That's what is meant by 'simplicity'; a man who is not in contradictions is simple. And God is available only to those who are simple.
Religion cannot be defined; it is an experience of innocence, child-like innocence.
The last sutra:
Yoka says
WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH,
BUT THIS IS DISCRIMINATION;

OUT MIND IS CLEVERLY FALSE.
Meditate over it, go deep into it; he is saying immensely important things.
WE GET RID OF ILLUSION... Now, how do you get rid of illusion? Isn't it enough to know that something is illusory? Have you to get rid of it? Isn't it enough to know that it is illusory? Isn't this getting rid of it, or have you to get rid of it, tOo?
A man renounces this world, and says 'This world is maya, illusory. I am going to the Himalayas.' If it is unreal, how can you renounce it? How can the unreal be renounced? Your very renunciation shows that you think it is real; you are still afraid of it. If you have seen the rope as the rope, will you declare to the world 'Now I am renouncing this snake, and I am going away from here, from this snake, because this snake is illusory'? Will you still run away from the snake, and saying 'I have seen the rope'? If you are running away from the snake, you have not seen the rope as rope; the snake is still there -- maybe you have learned a theory about the snake, and MAYA, and illusion. The people who renounce the world believe in the world, they are worldly. You will find these worldly people sitting in the Himalayas, sitting in the caves, but they are worldly; they have escaped.
To my sannyasins I remind again and again, never escape because it is illusory. Where can you escape? and what is the point of escaping? There is no need to escape anywhere; see it, encounter it, confront it. If you have not seen the rope as rope and the snake still appears, go deeply into it, search as deeply as possible, bring more light to the search. That's what meditation is all about: bringing more

light into the world so you can see clearly. In that clarity, the snake disappears; it was never there, it was imaginary. You had projected it, it was out of your mind, it was not there. When the light comes, you suddenly see the rope; the rope functioned as a screen. Now you laugh. You don't escape anywhere.

Yoka says

WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH...

Now, both are absolutely absurd: first, getting rid of illusion, and then 'acquiring' the truth. The truth is that which is already there inside you, you cannot 'acquire' it. The truth is your being alive; your life is the truth, your being is the truth, your consciousness is the truth -- there is no other truth. Truth is not an object; you cannot catch hold of it. It is not a goal; you cannot arrive at it.

Truth is where you have always been. Truth is your innermost reality. Truth is your immortal reality; you have never lost it -- there is no way to lose it. So what do you mean when you say 'acquiring the truth'?

Yoka says

WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH.

BUT THIS IS DISCRIMINATION;

OUR MIND IS CLEVERLY FALSE.

In fact, even to discriminate that this is untrue and that is true is still tO be in the same trap. When you see the rope, where is the snake? How can you compare? One has simply disappeared -- has not been found. And the rope that you have found has always been there -- whether you have found it or not makes no difference; it has always been rope

and rope and rope; the snake has not existed for a single moment. Now, when you come across the rope and you know it as it is, where is the snake to compare it with? How can you even call the snake illusory? It was not at all -- not even illusory. Even for something to be illusory, it has to exist. And it never existed; it was just a projection, a dream. It had happened only in the mind, it was a ripple in the mind. The mind played a game -- tricked you.

And the mind is very clever and can go on tricking you, the mind can say 'Renounce the world! this is unreal.' This is again a new trick. First the mind was greedy and wanted to have all the riches of the world, now the mind says 'Here is nothing; this is all illusion. Go to the Himalayas, meditate there, and acquire the riches of the other world -- REAL riches. This is all false, now search for the real.' But the search in itself is false. Searching says that you have not seen the reality yet. Searching says that you have not realized the fact of your innermost being. And the discrimination is very clever. And we go on discriminating, we say 'This is bad, that is good. This is sin, and that is virtue. This should be done and that should not be done.' We are continuously discriminating, and through discrimination we go on feeding the mind; the mind becomes more and more strong. All discrimination is of the mind, and helps the mind. When discrimination disappears, mind disappears. And to be in a state of no-mind is meditation.

WE GET RID OF ILLUSION AND ACQUIRE THE TRUTH,

BUT THIS IS DISCRIMINATION;

OUR MIND IS CLEVERLY FALSE.

All your cleverness will lead you into falsities, new falsities, again and again. One has to drop being clever. See the point, that's what Jesus means when he says 'Unless you are like small children, you will not enter into my kingdom of God.' He is saying: Drop your cleverness. Don't be cunning and calculating. Don't try to be clever; the more clever you are, the more miserable you will be. This existence can be contacted only in innocence, child-like innocence. Your knowledge is not going to help, only your innocence. Function from the state of not knowing, never function from the state of knowing. If you start functioning from the state of not knowing, you will know what God is, you will know what religion is. You will not need any definition; you will have your own experience of it.

But we function from the state of knowing -- everybody functions from there -- and that's how we go on and on in the same direction. You can ask a question out of innocence, you can ask the same question out of knowledge. If you ask the question out of knowledge, you are being clever; you will miss the answer. If you ask the question out of innocence, you will receive the answer, because you will be innocent, ready to receive; you will be open.

The knowledgeable man is the closed man -- and you have all become knowledgeable. You have read books, scriptures, you have been taught in the church, in the college, school, university; you have accumulated much knowledge. Now you go functioning from this knowledge that you have accumulated, and it is all borrowed -- it has no roots in you, it is all rubbish, 'tinneff'. But you go on sitting on top of it; it gives you ego, certainly. The bigger

heap you have of knowledge, the higher the peak of it you sit on. You go on showing, exhibiting, your degrees, you go on throwing your knowledge all around, you are continuously making others feel that they don't know as much as you know. Now, this is the way to miss God. With God you cannot be knowledgeable. With God you have to be utterly silent, unknowledgeable.

The less people know, the more stubbornly they know it. The stupid person is one who has become very stubborn about borrowed things -- very stubborn about his Christianity, about his Hinduism, about this and that -- very stubborn. The less people know, the more stubbornly they know it. Stubbornness is the indication of the stupid man. He is closed. He may be a great pundit, a great scholar, but that doesn't make any difference, he is closed. He is surrounded by his knowledge -- not even a small aperture is left for God to enter in him; his heart becomes unavailable. He lives surrounded by a wall; he walls people out. And the wall is of knowledge -- very subtle, the bricks almost invisible.

The more you understand, the less you realize that you know. When understanding grows, knowledge starts disappearing -- in the same proportion. The more understanding a man becomes, the less knowledgeable he is. And the ultimate in knowing is absolute ignorance, innocence, child-like purity.

Yes, Socrates is right when he says 'I know only one thing: that I don't know anything at all.' This is the state where you enter into God.

... OUR MIND IS CLEVERLY FALSE.

Beware of it. In the old scriptures, this mind has been metaphorically spoken of as the devil -- there is no other devil. It is your own cleverness, it is your mind that tempts you, that goes on playing new games, new egoistic trips. Unless one is constantly aware, it is very difficult to get out of this trap. It is a long vicious circle; you have lived in it so long it has become autonomous, it has become unconscious; it goes on by itself -- it is a tape that goes on playing itself. You are almost a victim now, you are no more a master in your own house.

But to drop knowledge, to drop cleverness, makes people frightened. They start feeling that if they are not clever they will be cheated, if they are not clever, they will be deceived, if they are not clever then how are they going to survive? This is the mind, the devil, which says 'If you are not clever you will not be able to survive.'

But just to survive is not a value at all; even if you survive but don't know who you are, what is the point? Even if you survive and you accumulate much wealth, and you are very clever and nobody can deceive you and you go on deceiving others, what is the ultimate point? Death will be coming soon, and will take all away. And you will not be able to deceive death.

Don't waste your life for that which is going to be taken away. Trust life. If you trust, only then can you drop your knowledge, only then can you put your mind aside. And with trust, something immense opens up. Then this life is no more ordinary life, it becomes full of God, overflowing. When the heart is innocent and the walls have disappeared, you are bridged with infinity. And you are not deceived; there is nothing that can be taken away from you. That

which can be taken away from you is not worth keeping, and that which cannot be taken away from you, why should one be afraid of its being taken aWay? -- it cannot be taken away, there is no possibility. You cannot lose your real treasure. And with that real treasure you become an emperor; otherwise, you remain a beggar.

ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.

A great statement, a great statement of fact, of simple fact. ALL PRINCIPLES ARE NO PRINCIPLES... Forget all Christianity, Hinduism, Jainism, Buddhism, because they are not real principles, they are clever devices of cunning people, they are guess-work.

Man is in a constant need to know. The need is true, but very few people are ready to risk for it, so they settle for plastic things. To grow real flowers seems to be difficult, hard -- an uphill task. And with real flowers, real roses, thorns also come, and sometimes it hurts. With plastic flowers there is no problem -- no thorns, no growth pains, no risks; and with the real flowers they bloom in the morning, and by the evening they are gone. And when they are gone you feel pain; their departure takes something from you -- it hurts. Unreal flowers, plastic flowers, have a kind of false eternity; they are always there, they never leave you. They always look fresh, they always look new; they are always blooming. That's what principles are, philosophies are, doctrines are: plastic flowers.

ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.

Remember it, spiritual perception opens up only when you have dropped all principles. This is the essential message of Zen: Get rid of principles. Don't be confined by any philosophy, by any guess-work, howsoever clever it is. Remember only one thing, unless something is your experience, it is not worth keeping; drop it. Don't gather rubbish, don't gather unnecessary luggage.

This is my observation of thousands of people: I see them carrying such great psychological luggage, and for no reason at all. They go on gathering anything they come across. They read the newspaper and they will gather some crap from it. They will talk to people and they will gather some crap. And they go on gathering... And if they start stinking... no wonder!

I used to live with a man for a few years. His house was so full of unnecessary luggage that I had to tell him 'Now, where are you going to live?' And he would go on collecting any kind of thing. Somebody would be selling his old furniture, and he would purchase it -- and he already had enough. He had no time to use that furniture, and he had no friends to call. His whole house was full of furniture: old radio sets, and all kinds of things. And I said 'But, I don't see the point why you collect all this.' He said 'Who knows, any time it may be useful.'

One day we went for a walk and on the road, by the side of the road, somebody had thrown a cycle handle. He picked it up. I said 'What are you doing?' He said 'But, it must be worth twenty rupees at least, and I have picked up a few other things also -- sooner or later I am going to make a bicycle!' And he showed me. He had one wheel, one pedal,

that he had picked up from the roads... and he said 'What are you saying ? Soon you will see!'
This man died. The cycle remained incomplete. And when he died, everybody who came to look was puzzled by what he was doing in this house -- there was no space even to move.
But this is the situation of your head. I see cycle-handles, and pedals, and strange things that you have gathered from everywhere. Such a small head... and no space to live in! And that rubbish goes on moving in your head; your head goes on spinning and weaving -- it keeps you occupied. Just think what kind of thoughts go on inside your mind. Just one day sit, close your doors and write down for half an hour whatsoever is passing in your mind, and you will understand what I mean when I say cycle-handles and... And you may be surprised! I promise you the cycle-handle will come -- just try it -- it is bound to come, not only once but many times. You go on... and the cycle-handle. Just write for half an hour, and you will be surprised what goes on inside your mind. It remains in the background, it is constantly there, it surrounds you like a cloud. With this cloud you cannot know reality; you cannot attain to spiritual perception. This cloud has to be dropped. And it is just with your decision to drop it that it will disappear. You are clinging to it -- the cloud is not interested in you, remember it.
There is a Sufi story...
Junaid was going through the market-place of the town with his disciples. And it was his way to take any situation and use it. A man was dragging his cow by a rope, and Junaid said 'Wait' to the man, and told his disciples

'Surround this man and the cow. I am going to teach you something.'
The man stopped -- Junaid was a famous mystic -- and he was also interested in what he was going to teach these disciples and how he was going to use him and the cow.
And Junaid asked his disciples 'I ask you one thing: who is bound to whom? Is the cow bound to this man or is this man bound to this cow?' Of course, the disciples said 'The cow is bound to the man. The man is the master, he is holding the rope, the cow has to follow him wherever he goes. He is the master and the cow is the slave.'
And Junaid said 'Now, see.' He took out his scissors and cut the rope -- and the cow escaped. The man ran after the cow, and Junaid said 'Now look what is happening! Now you see who is the master; the cow is not interested at all in this man -- in fact, she is escaping.' And the man was very angry, he said 'What kind of experiment is this ?' But Junaid said to his disciples 'And this is the case with your mind. All the nonsense that you are carrying inside is not interested in you. You are interested in it, you are keeping it together somehow -- you are becoming mad in keeping it together somehow. But you are interested IN it. The moment you lose interest, the moment you understand the futility of it, it will start disappearing; like the cow it will escape.'
People come to me and ask 'How to stop this mad mind?' I say 'There is no need to stop, all that is needed is that you become disinterested in it and the rope is cut.' That is the meaning of sannyas: become disinterested in the mind. That is the meaning of real vairagya, detachment. It has nothing to do with renouncing the world, but it certainly

has something to do with cutting the rope to the mind. Just become disinterested in the rubbish and slowly slowly you will see a gap arising. The cloud that used to surround you always is getting farther and farther away and, one day, suddenly it is no more there. And when you are left without mind, that is the state of spiritual perception, that is the state of darshan, that is the state when you can see, you have eyes; otherwise your eyes are so full of smoke you cannot see.

ALL PRINCIPLES ARE NO PRINCIPLES;
THEY HAVE NO RELATION
TO SPIRITUAL PERCEPTION.
IT NEVER LEAVES THIS PLACE...

These are the most ultimate words you can ever come across. Be alert while you listen to them. This is the lion's roar Buddha used to talk about.

IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.

Where are you going? What are you seeking? Whom you are searching for? IT NEVER LEAVES THIS PLACE... it is always herenow. Where are you rushing to? Why this hurry? Just sit silently, and be, and know. Be still, and know. You are not expected to go anywhere. God is not somewhere else, God is sitting in the deepest core of your being. Just be still, be silent, be in unhurry, be unmotivated, forget all goals and the future, be herenow. It NEVER LEAVES THIS PLACE...

Whenever it happens, it always happens now and here because that is the only time and the only space. Now is the only time and this is the only space.

IT NEVER LEAVES THIS PLACE,

AND IS ALWAYS PERFECT.

And what are you trying to do? trying to become perfect? Then you will be miserable, you will fail; you can't be more perfect than you are. Perfection is already there; it has not to be attained, it has only to be celebrated. The gift has been given to you. You come perfect because you come from perfection. You remain perfect, but you have become so cowardly that you cannot accept your perfection. You have been forced and fed such nonsense from your very childhood that you have become self-condemnatory -- you cannot accept the idea that you are already perfect.

Raman Maharshi used to say that all that is needed is a permission from you to yourself to be enlightened, that's all -- a permission from you to yourself to be enlightened. But that permission seems to be difficult; you cannot permit, you cannot allow. You have been told that you are worthless. You have been told that you are nothing but dust. You have been told to improve yourself, continuously improve yourself. 'Work on yourself You can become perfect only in many many lives if you work; if you work in many lives, then only in the end will you become perfect. Right now you are not perfect.'

This has created tension in you; the future has become more important than the present, and the present has to be sacrificed for the future. You have been taught this nonsense of sacrifice. I teach you that you are not to sacrifice a single moment for the future. Live it now, enjoy it now, celebrate it now. Dance, God has given you all. This is religion: celebration is religion, ALLELUIA. Dance, and sing, and say AMEN. Say yes.

But you go on making small changes in yourself. You have to do this, you have to do that, you have to think that, you have not to think this. And you go on making these minute changes, and they don't bring you any joy, they make you more and more miserable because you fail again and again.
IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.
WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.
See the beauty of these statements:
WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.
How can you look for it? You ARE it. It is in the very look that God is hiding, in the very looker that God is hiding. It is not there to be sought, it is in the seeker. You are riding on the horse and searching for the horse. You will never find it. You can go on rushing to the four corners of the earth -- and you are riding on the horse, how can you find it anywhere else ?
Stop. Settle again. Let your heart become calm and quiet and collected, and suddenly you find the horse has always been there underneath you; you never missed it. In fact, it was because of the horse that you were running and searching and seeking.
WHEN YOU LOOK FOR IT,
YOU FIND YOU CAN'T SEE IT.
YOU CAN'T GET AT IT,
YOU CAN'T BE RID OF IT.
It is not an object, it is your subjectivity, it is your existence, your being.
YOU CAN'T GET AT IT, and

YOU CAN'T BE RID OF IT.
There is no way to get it, and there is no way to get rid of it; it is your nature. Krishna says: SWADHARME NEDHANAM SHREYAH PER DHARMO BAVAHA BAHA, to die in one's self-nature is all, to disappear into one's self-nature is all. Even in death there is resurrection and new life. And to live according to somebody else, PER DHARMO BAVAHA BAHA, IS very frightening. To think of following somebody else's religion, to follow somebody else, is very frightening. But that's what everybody is doing.
Your parents have given you ideas; your teachers, your priests, your politicians -- they have given you ideas. And you are trying to work them out, and you are missing all. SWADHARME NEDHANAM SHREYAH: it is good to die into one's own self-nature, because it is there that God is hidden. Be yourself.
IT NEVER LEAVES THIS PLACE,
AND IS ALWAYS PERFECT.
WHEN YOU LOOK FOR IT,
YOU CAN'T FIND IT.
YOU CAN'T GET AT IT,
WHEN YOU DO NEITHER,
THERE IT IS!
WHEN YOU DO NEITHER... neither are you trying to get rid of it... That's what the communist is trying to do, the atheist is trying to do: to get rid of religion. It comes from the back door -- communism becomes sacred, the Kremlin becomes the Kaaba. You cannot get rid of it. Atheism becomes a religion: one is ready to die for atheism. Anything becomes religion -- money becomes religion,

power becomes religion. Whatsoever you are ready to die for is your religion.
If you don't relax into your real being, you are going to find something or other to substitute for it. But you cannot get rid of it; it will come from the back door -- in new guises, in new masks, but it will come. The atheist, the communist, the irreligious man is trying to get rid of it. The theist, the Christian, the Hindu, the Mohammedan is trying to get at it. But both agree on one thing: that it is something apart from you.
Yoka says: Do neither. Neither try to get at it nor try to get rid of it. Do neither, and there it is. When you are not doing anything this way or that, not moving at all in any direction, when all directions have disappeared, when the pilgrimage has stopped utterly, when the world has stopped utterly, when the mind moves no more and there is absolute silence, there it is. Then you find it, not by seeking, but by disappearing as a seeker; not by search, but by rest; not by running -- and with speed -- but by not running at all. Sitting silently, doing nothing, and the grass grows by itself.
The benediction is suddenly there when all effort disappears. When you are in an effortless rest... the benediction. Just now, this very moment, be alert, behold it is here, it is surrounding you, it is in and out -- only it is. The beatitude of it
...
Beatitude means be-attitude, 'in a state of being'.
There is beatitude and great beauty and great grace -- the releasement that Heidegger talks about. The Buddhahood,

the enlightenment -- names for the same reality, different names.
YOU CAN'T GET AT IT,
YOU CAN'T BE RID OF IT.
WHEN YOU DO NEITHER,
THERE IT IT!
So simple, so easy -- not complex at all. No guidance is needed really, no path has to be followed and no method has to be used. All methods dropped, all paths forgotten, all guide-books burned, and suddenly it is there and you are there and you are it.
WHEN YOU ARE SILENT, IT SPEAKS;
WHEN YOU SPEAK, IT IS SILENT.
When you are not, it is;
when you are, it is not.
Your absence is its presence;
your presence is its absence.
You are like darkness, it is like light. You cannot meet God. Let me repeat it again, you cannot meet God. The meeting happens, but you cannot meet God, because you cannot exist in that meeting as a separate entity; you disappear like a dewdrop in the ocean. Yes, the meeting happens, but a very strange meeting: the dewdrop no more exists, it has become one with the ocean.
It has become the ocean -- it is not a loser; it has disappeared only as a small dewdrop -- its boundaries have grown infinite, now it is unbounded. But man never meets God because while man exists there is no spiritual perception; his very existence remains like a block. When man disappears, God is. This is the paradox: **The Sun**

Rises in the Evening. The meeting happens, but man never meets God, God never meets man.
Have you ever seen light and darkness meeting? It is impossible -- how can absence and presence meet? Of necessity, one has to disappear.
Because one does not want to disappear, one goes on seeking and searching for God. If you search, you remain. The search is not going to give you God, it only keeps you separate. The search is not a way to God, it is a way to keep your entity intact. It will look strange that the seeker keeps himself intact by seeking, that the seeker remains the ego by seeking. He becomes a very pious ego of course because he is no more seeking and searching for money, he searches for God, MOKSHA and NIRVANA; his search is of great ideals, great values -- supervalues. With super-values super-ego arises. That's why your so-called MAHATMAS, saints, are very pious egoists. And when the ego is pious it is more dangerous, because one cannot see it; it becomes very very invisible. And when the enemy is invisible, it is more powerful.
The ordinary man's ego is gross, the saint's ego is very very subtle, refined, sophisticated. When the poison is pure, it is more poisonous, so is the case with the ego. The saint's ego is a pure ego, hence it is more poisonous. The sinner's ego is nothing compared with the saint's ego.
Never be a sinner and never be a saint. Just be. Drop all definitions and confinements. Celebrate being. Never think yourself as a saint or a sinner. Never feel guilty, and never feel gratified because you are virtuous. And then you are a sage; when you are neither, you are a sage, a SIDDHA. Then you are a sage, then you have arrived.

Remember, God has not to be sought, nothing has to be sought. Never lose the quality of herenow. Bring yourself back again and again whenever you start on a journey. Whenever the mind starts a journey, remember, come back. And small methods can be of help, just of help. For example, down the centuries Buddhist Zen people have been using the small but very useful method of watching the breath. What is the significance of it? This is all that is there in it: it brings you back herenow. You cannot breathe in the future can you? You cannot breath in the past can you? You can breath only herenow. So if you watch your breath, it stops you from going into journeys; then you cannot go anywhere -- the breathing is herenow. It is really a great discovery of Buddha's, the greatest meditation that has ever been discovered: just watching the breath.

If you watch anything else, there is a difficulty. If you are watching a flower, you may start thinking 'By the evening it will disappear.' You may start thinking of other flowers that you have seen in the past, you may start thinking of the colour and the beauty, you may start thinking of the size -- how big it is, you may start thinking of all those poems you have heard about flowers and roses. There is danger; you can wander about, you can wander around, you can go for small trips. If you have started thinking of the beauty, you have moved. If you start thinking of the colour, you have moved.

Breath is really great -- there is no colour, there is no beauty either, no ugliness either -- you cannot roam about, and you have to watch each breath as it comes in and goes out. You have to remain constantly with it, your consciousness constantly moving with the coming breath

and the going breath, inhaling, exhaling. There is no time left. When you inhale, you cannot think about the exhalation; if you think, you cannot watch inhalation, you have moved. When you see exhalation, you cannot think of inhalation; if you think, you have missed. So the breath will keep you tethered to the herenow; breath is just an excuse to keep you herenow. If you can remain herenow, no need to use the method; but if you cannot, then it is a beautiful method of immense value.

But the only thing that is needed, all that is needed, is not to go anywhere. Be in a passive, alert state, and you will see the sun rising in the evening, and you will see the impossible becoming possible, you will see mysteries opening up, you will see all paradoxes dissolving. You will know, yet you will not be able to reduce it to knowledge. You will know, but you will become dumb. You will know, but you will not be able to say anything about it. Nobody has ever said anything about it.

I am also not saying anything about it. All that I am saying is how it can become possible, how you can create the occasion in which it becomes recognized by you, how you can remove a few rocks around you of words, principles, doctrines, so that the stream starts flowing. That flow is the flow of God, of life itself. It knows no death, it knows no fear, it knows no greed. Its purity, its grandeur, its beatitude, its benediction, is infinite.

I have seen the sun rising in the evening. Come with me so that you can also see the sun rising in the evening. Once you have seen it rising in the evening, darkness disappears,

and your night is full of the day; death disappears, your death is full of life.

The Sun Rises in the Evening

Chapter #10

Chapter title: It is not too Late
20 June 1978 am in Buddha Hall

The first question:

Question 1
THE WEST HAS GIVEN BIRTH TO ARISTOTLE, NIETZSCHE, HEIDEGGER, CAMUS, BERDYAEV, MARCEL AND SARTRE. IS IT GOING TO GIVE BIRTH TO BUDDHAS BY ITSELF OR IS A COMMUNION WITH THE EASTERN CONSCIOUSNESS NEEDED?
CHINMAYA, THE BUDDHA-CONSCIOUSNESS is neither Eastern nor Western. It has nothing to do with geography or history, it has nothing to do with mind as such. Mind is Eastern, Western, Indian, Chinese, Japanese, German, but the innermost pure consciousness is simply the pure sky -- you cannot identify it with anything because it is unconditioned.
What is East and what is West? -- ways of conditioning, different ways of conditioning. What is a Hindu and what is a Jew? -- different ways of conditioning. These are names of diseases. Health is neither Eastern nor Western.
A child is born, and immediately the conditioning starts -- very subtle are the ways of conditioning. Directly, indirectly, we start pressing the child into a certain mold. He will speak a certain language, and each language has its

ways of thinking, each language has its emphasis, its particular direction. That's why sometimes it becomes impossible to translate from one language into another; the other language may not even have words which correspond, the other language may not have looked at reality and life in that way. Life is infinite; the way you look at it is finite -- there can be infinite ways of looking at it.

And then the child starts getting coloured by the family, by the school, the church, the priest, the parents -- and it goes on silently. Slowly slowly, the whole sky of consciousness is closed, only a small window, an aperture, is left open. That aperture is Indian, English, American. That aperture is Hindu, Jaina, Buddhist. That aperture is Eastern, Western. Buddhahood is to regain again the consciousness that you had brought with your birth. That uncontaminated purity, that original face without any masks, that innocence is Buddhahood. So Buddhahood cannot be Eastern, Western; it is transcendental.

You may be surprised that when a child grows up in a family... and each child has to grow in a family -- it is almost a must, there is no other way -- some kind of family is needed. Even if it is a commune, it will have its own limitations, it may be a kibbutz but it will have its own limitations. And there is no way to bring up a child without a certain nourishing surrounding. That nourishing surrounding is a must, without it the child cannot survive; the child has to be looked after, but the child has to pay for it. It is not simple, it is very complex. The child has to continuously adjust himself to the family because the family is 'right', the father is 'right', the mother is 'right'.

They are powerful people -- the child is helpless. He has to depend on them, he has to look up to them, he has to follow them. Right or wrong is not the question; the child has to become a shadow, an imitator.

That's what Hinduism is, Christianity is, that's what Eastern and Western mind is. And it is very subtle; the child may never become aware of it because it is not done in one day, it goes on so slowly -- just like the water falling from the mountain, falling and falling and falling, and it destroys the rocks, and the stones disappear.

The child has to adjust in many ways. That adjustment makes him false, inauthentic, makes him untrue -- untrue to his own being. Now psychologists have discovered that if a certain child proves to be stupid, it may not be so, because no child is born stupid. It may be just the whole surrounding, the family, that he had to adjust to. If the father is too intellectual, the child will have to behave in a stupid way to keep a balance. If the child behaves in an intelligent way, the father is, in a subtle way, angry. He cannot tolerate an intelligent child, he never tolerates anybody who is trying to be more intelligent than him. He will force the child to remain inferior notwithstanding what he goes on saying, and the child will learn the trip of behaving like a fool, because when he behaves like a fool, everything goes okay, everything is perfectly okay. The father may show his displeasure on the surface, but deep down he is satisfied. He always likes fools around him; surrounded by fools, he is the most intelligent person. Because of this, over hundreds of years women have learned a trick: they never try to be intellectual -- the husband won't like it. Not that they are not intelligent, they

are as intelligent as men -- but they have to learn. Have you not watched it? If the wife is more educated, the husband feels a little bad about it. No man wants to marry a woman who is more educated than him, more famous than him. Not only that, but in small things too: if the woman is taller, no man wants to marry her. Maybe it is just because of this that women have decided biologically also not to become too tall -- there may be some kind of psychological reason in it -- otherwise you will not get a husband. If you are too intelligent, you will not get a husband. The woman has to pretend that she always remains a baby, childish, so that the husband can feel good that the woman leans on him.

In a family, the child comes into a ready-made situation. Everything is already there, he has to fit himself into it, he has to adjust to it. He cannot be himself; if he tries to be himself, he always gets into trouble and he starts feeling guilty. He has to adjust -- whatsoever the cost -- survival is the most important thing, the first thing, other things are secondary. So each child has to adjust with the family, with the parent, with geography, with history, with the idiosyncrasies of the people around him, with all kinds of prejudices, stupid beliefs, superstitions. By the time you become aware or you become a little bit independent, you are so conditioned, the conditioning has gone so deep in the blood and the bones and the marrow, that you cannot get out of it.

What is Buddhahood ? Buddhahood is getting out of this whole conditioning. This is cutting the root.

You can go in the garden and watch -- one thing you will be surprised about. When the new tree is planted, naturally the tree has to adjust with the other trees which are already

in existence. It has to find ways. It can grow its branches only where there is a space. If other trees are already occupying that space, it cannot grow in those directions. It has to find a way in the existing situation; it has to adjust. Maybe it cannot grow branches on all sides, it cannot be balanced -- it can grow branches only to the north because there is some space there, the other three sides are already occupied. It becomes lopsided: it grows a branch too much towards the north, and all the other sides remain ungrown; it is lopsided. And this is on the surface. If you go deep, the same is happening with the roots. There are already roots of other trees; they have already taken possession of the earth. The new tree has to find ways; it has to avoid the places that have been already occupied, it has to find new sources of water if it can, it cannot grow its roots as they would have grown naturally if there had been no other trees around.

But that is not possible for a child -- the same happens to humanity. The child grows branches in directions which are available. The child grows roots; those roots become entangled with the roots of the parents. And they remain entangled if you don't cut them. It is very difficult to find a really grown-up person; people grow old, they never grow up. And growing old is not growing up -- they are not synonymous. Growing old is moving towards death, growing up is moving towards more life, more abundant life. Great decisiveness is needed on your part. People remain entangled. A man may be fifty, but he is still behaving with his wife as if he were with his mother. He still expects the same from his wife as he used to expect from the mother; he is still a child. The woman may be

fifty, but she still expects from the husband the same kind of behaviour as she expected from the father. This is not growing up. And because it cannot be met -- the husband is not your father and the wife is not your mother -- then there is frustration. This is entanglement with the roots.
You are still entangled. The father may be dead, the mother may be dead, but your roots still go on moving in the same directions in which they learned to move in your childhood. Now the space is available, but you have forgotten how to grow in those spaces which have become newly available -- space becomes available every day. But you have forgotten, completely forgotten. Or a few parts of you have died; they have simply disappeared. It is very difficult to find a man who is whole. Somebody's hands are too big, and the brain too small. Somebody's brain is too big, and the heart is almost non-existing, zero. People are living only in parts, and to live in parts is to live in misery. A Buddha is one who lives as a whole, as an organic whole.
East and West are irrelevant to Buddha-consciousness. Chinmaya, if Buddhas can happen in the East without the help of the West, why can't they happen in the West without the help of the East2 And who has told you that they have not happened in the West already? Just the names are different there; they don't call it Buddha-consciousness, they call it Christ-consciousness; it is the same. Meister Eckhart or Jacob Boehme or Gurdjieff -- these are Buddhas. They have been happening in the West as much as they have been happening in the East; only the names differ.

No support of the East is needed, no communion. A Buddha is not a communion of East and West, a Buddha is a transcendence of all that is East and West -- a transcendence of all divisions -- not a communion, not a meeting but a transcendence, not a synthesis of the opposites but going beyond the opposites. A Buddha is a pure sky -- he knows no boundaries. It can happen anywhere, in any time.

But the Eastern ego feels very good to think that Buddhas can only happen in the East. And when Indians use the word 'East' they simply mean India; they don't mean China, they don't mean Japan -- they can't mean Pakistan -- their 'East' simply means India. And if you insist in India too -- 'Where?' -- then it never means South India, it means North India. If you go on insisting, you will find finally that the Indian means that he himself is the person who can become the Buddha, nobody else. If you go on insisting, finally you will find that he is declaring himself, that's all; only he can become the Buddha, nobody else. Deep down it is nothing but an ego game. Forget all these ego games. Get out of these egoistic assertions.

In time also, just as it happens in space, the same has happened again and again. India is a certain space. In time also the same happens. Now, there are people who say 'Buddhas only used to happen in the past, they cannot happen now. They are not going to happen in the future; this is a KALI YUGA, this is the worst time.' Why is this the worst time? Time is always the same. The birds sing the same songs that they used to sing in Buddha's time, the trees still bloom the same way, and the rivers flow the same way, the stars move in the same way. This is the same

dance; time cannot make any difference. Why only in the past? Again the ego is involved. We are too attached with the past -- 'our past', 'our heritage'. We think of our past in glorious terms, that gives us great satisfaction, and it helps us and consoles us that 'We have been at the top; nobody has ever been at that height where we have been'. It helps us to feel good, because when we look around -- and the real situation is so ugly -- we need some kind of dream to help us.

And there are two kinds of dreams possible: either you dream of the past, that's what religions have been doing, or you dream of the future, that's what materialistic religions are doing. Communism, fascism, nazism -- they dream of the future; they say in the future will be the utopia, the golden age. Old religions used to say in the past was the golden age. Nobody says that right now is the golden age. And I would like to declare it to you right now: NOW IS THE ONLY GOLDEN TIME. Buddhas happen now, because there is no other time, and Buddhas happen here. And the 'here' contains all, the whole space, and the 'now' contains the whole time. But they happen only when somebody takes the decision to go beyond all boundaries, when somebody risks going out of the herd and the herd psychology, when one decides not be a part of the mob. That's what you are: when you are a Hindu you are part of a mob, when you are a Jaina you are part of a mob, you are a Christian you are part of a mob. When you drop out of the mob and you become free and you start to live life the way you want to live it, when you accept yourself totally -- when there is no self-condemnation, when you don't compare yourself with anybody or any ideal and you don't

put yourself down again and again -- when you start living your life joyously the way God wants you to live...

God has not given you birth to live somebody else's life; if he had wanted a Krishna, he would have created a Krishna, if he had wanted a Christ, he would have created a Christ. Why Chinmaya? Now he wants a Chinmaya.
The Hassid mystic, Zusia, was dying, and he started praying. Tears were flowing down from his eyes and he was trembling. And somebody asked 'What is the matter? Why are you trembling?' He was saying 'I am trembling for a certain reason. This is my last moment, I am dying. Soon I will be facing my God, and I am certain he is not going to ask me "Zusia, why were you not a Moses? If he asks I will say "Lord, because you didn't give me the qualities of a Moses!"; there will be no problem. He will not ask me "Why were you not the Rabbi Akiba?" I will tell him "Sir, you never gave me the qualities of being an Akiba, that's why." But I am trembling because if he asks "Zusia, why were you not a Zusia2" then I will have nothing to answer, then I will have to look down in shame. That's why I am trembling and these tears are flowing. My whole life I tried to become Moses or Akiba or somebody else, and I completely forgot that he wanted me to be just Zusia and nobody else. Now I am trembling, now I am afraid. If he asks this question, what am I going to ansWer? How will I be able to raise my eyes when he says "Why were you not Zusia? You were given all the qualities of being a Zusia, how did you miss?" And I have missed in imitating others.'

Remember, always remember Zusia; it is one of the most significant incidents in any mystic's life. If you remember it, it will help.
You have to be your own self, utterly your own self. Don't imitate. Don't follow the past. Don't follow any ideals because they are all herd psychology. Slip out of them. Be a lion, and move out of the mob. And start living your life as truly as possible, because if you cannot be true to your own life, how can you be true to others? And by being true to your own self, you will transcend all limitations of countries, religions, political dogmas, East, West; you will transcend all limitations.
By being yourself... Just think of it, will you be a German? or will you be a Japanese? or a Burmese? Just being yourself, who will you be? a Christian? a Hindu? a Mohammedan? You will not be; you will not find yourself in all these definitions, you will start growing beyond definitions.
Buddha-consciousness is transcendental consciousness. It has nothing to do with East or West.

The second question:
Question 2
I HAVE ALWAYS DREAMT OF BECOMING A WORLD-FAMOUS MAN, RICH AND SUCCESSFUL. OSHO, CAN YOU HELP ME IN THE FULFILMENT OF MY DESIRE?
No, sir, not at all, never, because your desire is suicidal. I cannot help you to commit suicide. I can help you to grow and be, but I cannot help you to commit suicide, I cannot help you to destroy yourself for nothing.

Ambition is poison. If you want to be a better musician, I can help you, but don't think in terms of becoming world-famous. If you want to be a better poet, I can help you, but don't think in terms of Nobel prizes. If you want to be a good painter, I can help you -- I help creativity. But creativity has nothing to do with name and fame, success and money. And I am not saying that if they come then you have to renounce them, if they come it is okay, enjoy them. But don't let them become your motivation, because when a person is trying to be successful, how can he really be a poet? His energy is political, how can he be poetic? If a person is trying to be rich, how can he be a real painter? HIS whole energy is concerned with being rich. A painter needs his whole energy in the painting, and the painting is herenow. And richness may come somewhere in the future -- may come, may not come. There is no necessity; it is all accidental -- SUCCESS IS accidental, fame is accidental. But bliss is not accidental. I can help you to be blissful; you can paint and be blissful. Whether the painting becomes famous or not, whether you become a Picasso or not is not the point at all, but T can help you to paint in such a way that while you are painting even Picasso may feel jealous of you. You can be utterly lost in your painting, and that is the real joy. Those are the moments of love and meditation; those are the moments which are divine. A divine moment is one in which you are utterly lost -- when your boundaries disappear, when for a moment you are not and God is.
But I cannot help you to be successful. I am not against success, let me remind you again, I am not saying don't be successful; I have nothing against it, it is perfectly good. What I am saying is don't be motivated by it, otherwise you

will miss painting, you will miss poetry, you will miss the song that you are singing right now; and when the success comes, you will have only empty hands because nobody can be fulfilled by success. Success cannot nourish; it has no nutrients in it -- success is just hot air.

Just the other night I was reading a book on Somerset Maugham, CONVERSATIONS WITH WILLIE. The book is written by Somerset Maugham's nephew, Robin Maugham. Now, Somerset Maugham was one of the most famous, successful, rich persons of this age, but the memoirs are revealing. Listen to these words.

Robin Maugham writes about his famous and successful uncle, Somerset Maugham:

He was certainly the most famous author alive. And the saddest...'You know' he said to me 'I shall be dead very soon, and I don't like the idea of it at all...' and this statement was made when he was ninety-one. 'I am a very old party' he said. 'But that does not make it any easier for me.'

He was rich, world-famous and all that, and at the age of ninety-one he was still making a fortune, even though he had not written a single word for ages. The royalties from his books still literally flowed in from all over the world, and so did the fan letters. At this moment four of his plays were running in Germany. His play THE CIRCLE had been brilliantly revived in England and THE CONSTANT WIFE had just been turned into a musical. One of his most famous novels, OF HUMAN BONDAGE, was soon to be made into a film, which might bring him as many millions of dollars as did RAIN, THE MOON AND SIXPENCE and

THE RAZOR'S EDGE. Unfortunately, the one reward all his talent and success had not given him was happiness. He was the saddest man in the world.

'What is the happiest memory of your life?' I asked him. He said 'I can't think of a single moment.' I looked around -- says the nephew -- the drawing-room and its immensely valuable furniture and pictures and art objects that his success had enabled him to acquire. His villa itself and the wonderful garden -- a fabulous setting on the edge of the Mediterranean -- were worth six hundred thousand pounds. He had eleven personal servants, but he was not happy.

The next day he was looking into his Bible and said 'I have come across the quotation: WHAT SHALL IT PROFIT A MAN IF HE GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL? He clasped and unclasped his hands in agony and said again 'I must tell you, my dear Robin, that the text used to hang opposite my bed when I was a child.'

And then I took him for a walk in the garden and he said 'You know, when I die, they will take it all away from me -- every tree, the whole house, and every stick of furniture. I shall not even be able to take a single table with me.'

And he was very sad, and he was trembling.

For a while he was silent as we walked through a grove of orange trees, and then he said 'I have been a failure the whole way through my life.' I tried to comfort him. 'You are the most famous writer alive. Surely that means something?' I asked. 'I wish I had never written a single word' he answered. 'What has it brought to me? My whole life has been a failure, and now it is too late to change' he said. 'It is too late.' And tears came into his eyes.

What can success bring to you? Now, this man, Somerset Maugham, lived in vain. He lived long -- ninety-one years -- he could have been a very very contented man, fulfilled. But if success can give it, only then; if riches can give it, only then; if a big villa and servants can give it, only then. In the ultimate analysis of life, name and fame are just irrelevant, all that matters in the final reckoning is how you lived each moment of your life. Was it a joy? Was it a celebration? And in small things were you happy? Taking a bath, sipping tea, cleaning the floor, roaming around the garden, planting trees, talking to a friend, or sitting silently with your beloved, or looking at the moon, or just listening to the birds -- were you happy in all these moments? Was each moment a transformed moment of luminous happiness? Was it radiant with joy? That's what matters.
You ask me whether I can help you in the fulfilment of your desire. No, not at all, because that desire is your enemy; it will destroy you. And one day when you will come across the sentence in the Bible 'What shall it profit a man if he gain the whole world and lose his own soul?' you will weep in frustration, and then you will say 'And now it is too late to change. It is too late.'
I say to you, RIGHT NOW IT IS NOT TOO LATE, something can be done: you can change your life totally from the very roots. I can help you go through an alchemical change, but I cannot guarantee in the worldly sense. I guarantee every success in the inner world; I can make you rich -- as rich as any Buddha. And only Buddhas are rich; the people who only have worldly things around them are not really rich -- they are poor people befooling

themselves and others that they are rich. Deep down is the beggar, they are not the real emperors.
Buddha came to a city, and the king was a little hesitant to go and receive him. His own prime minister said 'If you don't go and receive him, then take my resignation, then I cannot serve you anymore.' The king said 'But why?' -- and the man was very indispensable, without him the king would have been lost, he was the real key to his power. He said 'But why? Why do you insist? Why should I go to receive a beggar?' And the prime minister, the old man, said 'You are the beggar and he is the emperor, that's why. You go to receive him, otherwise you are not worth serving.'
The king had to go. Reluctantly, he went. But when he had seen Buddha, he touched the feet of the old man, his Prime minister, and he said 'You were right, he is the king, I am a beggar.'
Life is strange. Here sometimes kings are beggars and beggars are kings. Don't be deceived by the appearance. Look in. The heart is rich when it throbs with joy, the heart is rich when it falls in harmony with Tao, with nature, with the ultimate law of life, with dhamma. The heart is rich when you fall in harmony with the whole; that is the only richness there is. Otherwise, one day you will weep and you will say 'It is too late...'
I cannot help you destroy your life, I am here to enhance your life, I am here to give you life abundant.

The third question:
Question 3

IS THE EGO STILL WORKING WHEN I FEEL JOY AND CONTENTMENT?

Champak, when the joy is there, there is no ego. But when the joy is gone, the ego comes back; and when the ego comes back, it turns the joy into an experience. Otherwise, when the joy is there, there is no experiencer and no experience -- there is no division. It is not that you feel joy, you are joy. When the joy is there, you are not there, joy is, just joy. But sooner or later...

You are still not capable of containing that joy forever; the window closes, the doors shut, the fragrance disappears, the music becomes distant and distant, and disappears. The ego is back, and the ego says 'Boy, what a beautiful experience! It was great, fantastic!' And now that which was not an experience has been reduced to an experience.

You ask me: IS THE EGO STILL WORKING WHEN I FEEL JOY AND CONTENTMENT?

When you are really in joy and contentment the ego is not, cannot be, because contentment cannot be with the ego -- it is impossible -- they cannot exist together; it has never been heard of. Their coexistence is impossible. When joy and contentment are there, only God is.

But I can understand your question, Champak. The question arises later on when the ego comes back and the moment of joy has disappeared, and the ego takes possession. It is very greedy, it takes possession of everything, it hoards everything. It reduces every living thing into a dead thing, because only dead things can be accumulated. Now it says 'Keep it as a memory, it was a great thing.' Now it is reduced into a memory. Now the ego says 'Have this kind of joy more and more, create it more.'

And you know you were not the creator of it; it had come when you were not, it had come unasked, it had come on its own, it had appeared out of the blue. You were not the creator of it, you were not the manufacturer of it, you had not put it together; it was something from the beyond that suddenly took possession of you, shook you up, bathed you. And for a moment you were sunlit, you forgot all misery and all anguish and all pain. You were not a man in that moment; it was a glimpse of Buddhahood, just a lightning experience.

But the ego cannot miss out. Once the moment is gone, the ego immediately jumps and takes possession of it, stores it in the memory, and goads you to have more of it. Now you are in trouble -- you don't know what to do to bring that joy again.

This happens every day here. When new people come to me and they start meditating, suddenly, one day, it is there -- the benediction -- and they are thrilled, they are ecstatic. But the ego takes possession of it, and then it becomes more and more difficult for it to happen. Then they are worried, 'It happened... why isn't it happening now?'

It happened because you were unaware of it, it happened because you were not asking for it. You could not have asked because you had no previous experience. It happened because there was no search for it, it happened because you were not seeking it -- you could not have sought it, it was unknown. Now you know something of it, and because you know, you are searching for it. And because you are searching, you are. In the search the seeker persists, remains -- and the seeker is the barrier.

That is the whole message of Yoka and his SHODOKA -- the whole message: that the seeker is the barrier. God cannot be sought, God comes; you have just to be receptive, available, that's all.

When in meditation you feel ecstasy arising for the first time, it is not your doing. Beware. You are not doing anything, it is happening to you -- it is a sheer gift. Feel grateful. Don't think in terms that you are the doer, don't pat yourself on the back, don't say 'Look, I have done it.' If you have done it, you will be in trouble; it will not come again. You have become cunning, clever; your innocence has been lost.

So whenever beautiful experiences of joy, contentment, love, beatitude, benediction happen, remember one thing, always remember that you are not the manipulator of them; they come. Feel thankful, grateful, and forget all about them. Don't store them in the memory and don't become greedy about them. If you become greedy, ego has come in -- and with revenge -- and the ego has started poisoning you again.

Champak, ego disappears many times, in ordinary life too it disappears many times, but people don't know how to keep those moments of purity intact, unpolluted by the ego that will come later on, that is bound to come. It has nothing to do with meditation as such, meditation is only one of the ways to make you available, to help you become passive, receptive, feminine. But it happens; just seeing a bird on the wing, and it can happen.

Ramakrishna's first SAMADHI happened that way. He was only thirteen. He was coming home from his farm, and was passing by a village pond, and a few swans suddenly Flew

from the pond. The sky was dark, full of dark clouds. Against the backdrop of those dark clouds, the white swans flashed like lightning. The moment was so pure, of such utter beauty, that Ramakrishna fell then and there to the ground in great prayer. He was struck by God.

He remained unconscious for a few hours. Somebody discovered him and people carried him home. That was his first SAMADHI. When he opened his eyes after a few hours, he was a totally different man. Those eyes were no more the old ones; they had a new shine. The face was no more the old one; it had a new glory. The boy was transformed. People started worshipping the boy; people started to come from far and wide just to see what had happened. Something divine had penetrated him. And he had not been doing anything, he was just passing by the pond, but he never allowed his ego to take possession of it. When people would ask 'What did you do?' he would say 'I have not done anything; it has happened.' And he never was greedy for it to happen again; otherwise he would have missed. And it started happening again and again; then small things started triggering it.

You cannot find swans flying against the dark clouds every day. But that is not the point; that was just the beginning. Then small things... Somebody would smile, and it would happen. A flower by the side of the road, and Ramakrishna would look at it and go into ecstasy, he would no more be there. Or somebody would say something... just the sound. Somebody chanting a mantra... just the sound. Or somebody playing on a VEENA... just the sound, and he would go into ecstasy.

Later on it was so difficult for his disciples; to take him anywhere was a problem. On the road, walking, and suddenly he would be gone, he would disappear. Wherever he would go, anything...
In fact, slowly slowly, all is divine; slowly slowly, everything...
That must have happened to Basho, the Zen mystic and poet.
The ancient pond
A frog jumps in
Plop!
Basho must have gone into a deep ecstasy -- just the 'plop', the sound of the frog jumping into the ancient pond, was enough, more than enough -- the door opened.
It opens to you too -- God is generous -- but you miss the point, because you misinterpret it. Sometimes it happens while you are making love, more often when you make love because that is your deepest experience. Ramakrishna must have been a very aesthetic soul, otherwise who goes into such orgasm seeing a few swans flying by against the black clouds2 He must have been of immense aesthetic sensibility. It was enough; he went into an orgasmic state. Ordinarily, people are not so sensitive; they have become very hard.Just to survive they have gathered an armour around themselves -- just to protect themselves; they are afraid of being vulnerable. But while making love one becomes vulnerable. In that intimacy, the glimpse comes; you are lost, you are possessed by some energy which is not your own. You are tiny compared to it; it is huge, enormous.

But don't take possession of it later on; the ego is cunning. When it comes, thank God, when it goes, thank God, but don't become in any way a doer, remain a non-doer.

The fourth question:

Question 4

YOU SAY WE NEED ONLY DECLARE OUR OWN ENLIGHTENMENT TO OURSELVES, BUT WHAT ABOUT THE GAP, THE DISCONTINUITY, THE QUANTUM LEAP, THE DEATH AND THE REBIRTH? IS THE DECLARATION A DEVICE -- A WAY OF CREATING THE EFFECT FOR THE CAUSE TO FOLLOW? IS THIS AN ACCEPTANCE OF ENLIGHTENMENT WITH A SMALL 'E', KNOWING THAT ONE DAY THE BIG 'E' WILL COME IN A SUDDEN FLASH OF LIGHTNING? CONFUSED, CONFUSED.

Krishna Prem, what are you talking about? What gap? What discontinuity? What quantum leap? You are it. The gap is just in your dream, the gap exists not; you have never been other than enlightened -- enlightenment is the stuff you are made of.

You say: YOU SAY WE NEED ONLY DECLARE OUR OWN ENLIGHTENMENT TO OURSELVES, BUT WHAT ABOUT THE GAP, THE DISCONTINUITY, THE QUANTUM LEAP, THE DEATH AND THE REBIRTH?

Nothing ever dies, nothing IS ever reborn. How can there be rebirth when nothing ever dies? It is all one process, it is all one continuum. Life has never known death. You are dreaming.

I have heard a Taoist story...
A great emperor was sitting by the side of his dying son -- the only son. All his hopes were shattered: he had only one child -- he was old -- and the child was dying. And the physicians had failed and they said 'Now, this is the last night.' He was sitting there crying and weeping -- he could not sleep -- the whole night he sat by the side of the bed. By the morning, tired, exhausted, he fell asleep in the chair. He dreamt that he had a very very big kingdom on some other planet. He had huge golden palaces, he had twelve sons, all beautiful, intelligent -- you could not think of any improvement in the situation; it was perfect.
And then the boy died. The wife screamed in pain. The king's dream was disturbed, and he opened his eyes and started laughing. The wife thought he had gone mad. People gathered. The wife asked 'What are you doing? Why are you laughing? And you loved the boy so much -- why are you laughing?' He said 'I am laughing because now what to believe? Just a moment before I was dreaming that I had twelve sons, so beautiful, so strong -- supermen -- so intelligent, incomparable, and I had a big kingdom with golden palaces; this palace looks just like a poor man's hut. And the moment you screamed, the dream disappeared, and with it my twelve sons and the golden palace, and the kingdom and all. And when I was dreaming about those twelve sons and the kingdom and the palace, it was so real that I had forgotten you, and the dying son, and this kingdom, and this me. Now I am laughing: for whom to weep, for those twelve sons which have disappeared or this one who has disappeared? That's why I am laughing.'

If the gap exists only in a dream, there is no way to bridge it; because the bridge that you make will be a dream bridge. All that is needed is that you wake up. Krishna Prem, wake up! Open your eyes. Just see: all is dream. Sometimes with open eyes you dream, and sometimes with closed eyes you dream. Sometimes you have nightmares and sometimes you have 'daymares', but that is the only difference -- they are all mares. Wake up. Only the witnessing self is reality, all else that you are seeing is a projected film. Turn in, and see that you are enlightened. It is not a question of bridging the gap, it is only a question of recognizing, remembering.

So it can happen any moment. The moment you allow it to happen, the moment you permit it, it can happen. All that I go on saying to you is just to help you to permit it, it is not going to create enlightenment, it is just helping you to permit it, to accept it.

IS THE DECLARATION A DEVICE -- A WAY OF CREATING THE EFFECT FOR THE CAUSE TO FOLLOW?

Enlightenment is not the effect of any cause; enlightenment is already there, it has not to follow any cause. It is your very ground; nothing need be done to attain it. See the emphasis: the emphasis is not on doing anything, the emphasis is only on remembering.

You have a purse somewhere in your pocket, but you have forgotten it and you are feeling miserable. And you are thinking that now you are in a strange city, nobody knows you -- where are you going to eat? you don't have any money. And the money is there, just you have forgotten the purse. Or you may have misplaced it; you go on looking in the left-side pocket and it may be in the right-side pocket.

And again and again you look, and again and again you feel more and more afraid, insecure -- what is going to happens who is going to give you food today? But nothing has to be done really; all that is needed is to remember where you have put it.

Doing is not the thing, only awareness. That is the emphasis of Zen. Yoga emphasizes doing, 'Do this, do that', that's why Yoga satisfies people's egos very much because it gives you infinite possibilities to evolve in the world of the ego. So many postures, so many rules, so much discipline, PRANAYAMA, and exercises... and it goes on and on. And you feel 'I have done so much. Now I am coming home, now I am coming closer, closer, closer'. But you never come, you never arrive.

Zen is a sudden phenomenon; it is not a gradual process. The whole approach is that you have never been otherwise, you are enlightened; from the very beginning you are a Buddha.

I am repeating it day after day so that this constant hammering on your head may some day break the forgetfulness, the layer of forgetfulness. And any day that the forgetfulness is gone, it will come, it will come like an upsurge, it will well up in you.

You say, Krishna Prem: IS THIS AN ACCEPTANCE OF ENLIGHTENMENT WITH A SMALL 'E', KNOWING THAT ONE DAY THE BIG 'E' WILL COME IN A SUDDEN FLASH OF LIGHTNING?

Enlightenment is enlightenment, whether with a big 'E' or a small 'e' makes no difference. It will not be different with a capital 'E'; it is the same phenomenon. When I go on talking to you, it is not creating an enlightenment with a

small 'e', no; it cannot create enlightenment at all. That's what I am saying, that's what Yoka is singing: nothing can create enlightenment. You have fallen asleep, I am shouting. And sometimes I really have to shout.
Just the other day Vivek was saying 'You were shouting so much this morning that I am shaken, jarred; my nerves are on edge.' Good, so I will have to do a little more shouting. Sooner or later how can you avoid waking up? How long can you avoid waking up ?
Jesus says 'Go on the house-tops and shout.' The Hassid mystic, Akiba, actually used to do it, he would go on the house-tops and shout. In the market-place he would go on somebody's house-top and shout and say 'People, what are you doing? Awake! Remember God!' And, of course, the people who were in the market-place would become very afraid when he shouted 'Remember what you are doing! Again? Again the same stupid thing?' He was constantly moving in the market-place and he would hold people and shake them and say 'Remember!'
He must have been a nuisance -- all Masters are. When they become too much, people have to get rid of them. They crucified Jesus because he must have become too much -- too much shouting, and he wouldn't even allow them a night's sleep. They had to poison Socrates; he must have been a nuisance around Athens. He was. It is said that people were even afraid to meet him on the streets, because if he saw you, he would catch hold of you. People were so afraid that they would not even say hello, because he would say 'What do you mean? Wait, let us discuss it, let us go deeply into it.' Now, even 'hello', and you are caught. It is said that people would see him and escape into some side-

streets or they would hide somewhere and let him pass. It must have become unbearable. Then they decided that it was better to finish this man.
A Master is a constant shouting in your sleep, but he has to go on doing it whether you listen or not, whether it becomes unbearable, whether you feel jarred, shaken, on the edge of nerves or not. He has to go on and on: he has to stir you, he has to penetrate your sleep. And the sleep is long -- for centuries you have slept; you have completely forgotten how to open your eyes. A Master has to virtually hammer you into wakefulness.
Friedrich Nietzsche used to say 'I philosophize with a hammer.' I don't know about him, but I certainly teach with a hammer, I preach with a hammer. And the closer you come, the more I will shout at you. Only then is there a possibility that in spite of yourself some day you may open your eyes. There is no difference between the small 'e' and the capital 'E', enlightenment is simply enlightenment.

The fifth question:
Question 5
IN SURRENDERING TO YOU, AM I SURRENDERING TO MYSELF?
Nirvesh, in asking it you have lost the way.
Just a few days before, Nirvesh was there in darshan, and was saying to me 'Now it is enough. Enough is enough. For one year I have been wandering. Now I surrender everything to you. Now take possession of me and lead me wherever you want.'
Now, this question: IN SURRENDERING TO YOU, AM I SURRENDERING TO MYSELF?

Yes, if you really surrender to me, you have surrendered to your real self, because I am one with the real self of all. That is the meaning of God. I am no more separate from the whole, I am where you also should be. I am just a reflection of your innermost core; you cannot see within it yourself because you are not yet able to go into those deeper realms of your being, but you can see it in me. The Master is nothing but the outer reflection of your innermost core. Bowing to a Master is bowing to your deeper self. So, yes, if you really Surrender to me, you are surrendering to yourself. But if you are surrendering to me in order to surrender to yourself, you have not surrendered to me at all, and then you miss the whole point. Do you get it? If you are surrendering to me only in order to surrender to yourself, then you have not surrendered to me. When surrendering to me you forget all about yourself, that is surrender.
Surrender means you efface yourself, you say 'I am no more, Master. Now, you be -- I am no more. From this moment I cease to be.' If you can do that, you will attain to yourself.

The last question:
Osho,
Question 6
YOU HAVE SAID THAT ALL THE MEDITATIONS SHOULD BE DROPPED. BECAUSE OF YOUR BLESSINGS, SO MANY BEAUTIFUL EXPERIENCES HAVE BEEN ATTAINED. MEDITATING ON THAT INNER BLUE-GREEN FLAME, EVEN IN THAT FLAME I SEE YOUR EYES, YOUR FACE, YOUR

WHOLE BEING. IT FEELS AS IF THE WHOLE EXISTENCE IS POURING INTO ME. THEN AGAIN IT BECOMES MEDITATION ON YOU. THESE BLISSFUL MOMENTS COME AND GO -- I HAVE NO CONTROL OVER THEM. EVEN SO, SHOULD I TRY TO DROP THIS? IS THIS ALSO A MEDITATION? PLEASE EXPLAIN.

Nirupam, how can you drop it ? If these moments come on their own, how can you drop them? And when I say all meditations have to be dropped I mean all meditations that you do, I am not talking about those meditations that happen. They are gifts from God -- receive them with great joy, celebration, receive them into your heart. You cannot stop them, and there is no need either. When I say drop all meditations, I mean the meditations that you have been doing on your own.

They have to be done in the beginning, otherwise you will never be able to drop them. The effort has to be made so that it can be dropped. But the real beauty is in dropping. But you can drop only if you have been doing it, remember it.

There may be a few new people who have not done meditations, and they may feel very good, they will say 'Okay, so why do them? There is no need to if one has to drop...' No, you can drop only if you do. Only a rich man can distribute his riches, can renounce his riches, the poor man cannot do it. First you have to have, only then can you drop. So I am not saying don't start meditation. When one starts meditation, one has to be a doer; in the beginning, meditation is a kind of effort. But that has to be so; in the beginning, you cannot expect more.

But don't be caught in that. There is another quality of meditation -- prepare for that. Slowly slowly, doing meditation, a few moments will come which are not of your doing. Then shift from doing to those moments which are not of your doing. Slowly slowly, go on dropping the effort, and let the effortless spontaneity arise in you.
And that's what is happening, Nirupam. You need not drop anything.
You say: THESE BLISSFUL MOMENTS COME AND GO -- I HAVE NO CONTROL OVER THEM.
That's how it should be. If you have control over them, then they cannot be very beautiful and they cannot be divine. Your control means the ego control. And if you control, they will be smaller than you; when they are beyond your control, they are bigger than you. They come -- suddenly are there -- they overwhelm you; for a moment you are not part of this world. You walk on the earth, and yet your feet don't touch the earth. For a moment you are transported to another reality, a separate reality, a timeless reality, a spaceless space. These moments have to be cherished, allowed, welcomed. With great reverence, open yourself up for these moments. This is the way God comes.

And the really, really last question:
Question 7
THIS MORNING, I SIT TALL BEFORE YOU AT DISCOURSE. A KIND OF DEFIANCE RUSHES THROUGH MY VEINS AND THROBS WITH A RUMBLING RIVERING OF FIRE. THE WORDS 'COURAGE' AND 'DIGNITY' WELL UP IN ME, CONGEALING INTO A SILENTLY EXPLODING,

ROARING CRY. TEARS STREAM DOWN MY FACE AND MY CHEST HEAVES UNDER THE PIERCING PAINFULNESS OF CENTURIES OF SOBS. I KEEP LOOKING AT YOU DIRECTLY, WITH A KIND OF WILL WILLING BEYOND ITS OWN WILFULNESS. A CRESCENDO OF UNDREAMT-OF INTENSITY POSSESSES ME WITH A SORT OF EMOTION ALL AT ONCE SOARING INTO AN IMPLORING PRAYER. I IMAGINE RAISING MY EMPTY FISTS AT THE WINDS ABOVE A MOUNTAIN TOP, AT THUNDER, AND AT THE BLACKNESS OF THE DARK. A DESIRE SO GREAT THAT IT CANNOT FIND AN OBJECT, ALL URGING SO STRONG THAT I CANNOT DENY IT, REVERBERATES WITHIN THE MASSES OF MY SOUL, AND I KEEP LOOKING, WITHOUT ANGER, WITHOUT FEAR, PROUD BUT NOT-PROUD, KNOWING BUT NOT-KNOWING, AND I KNOW YOU KNOW. MY NAKED SOUL FACES THE ENORMITY OF YOUR BEING WITH THE POWER OF ITS OWN HELPLESSNESS. YOUR EYES UNDERSTANDING, EMANATE VOLTS OF LIGHT INTO MY HEART MAKING THE PAINFUL BURNING YEARNING EVEN MORE... AND THEN... YOU ENTER WITHOUT SOUND, WITH THE SOFTNESS OF A PETAL DROPPING THROUGH A BRILLIANT SUMMER SKY.

Divya, this is the way **The Sun Rises in the Evening**. Allow it more and more, celebrate it more and more. This is the way God comes in.